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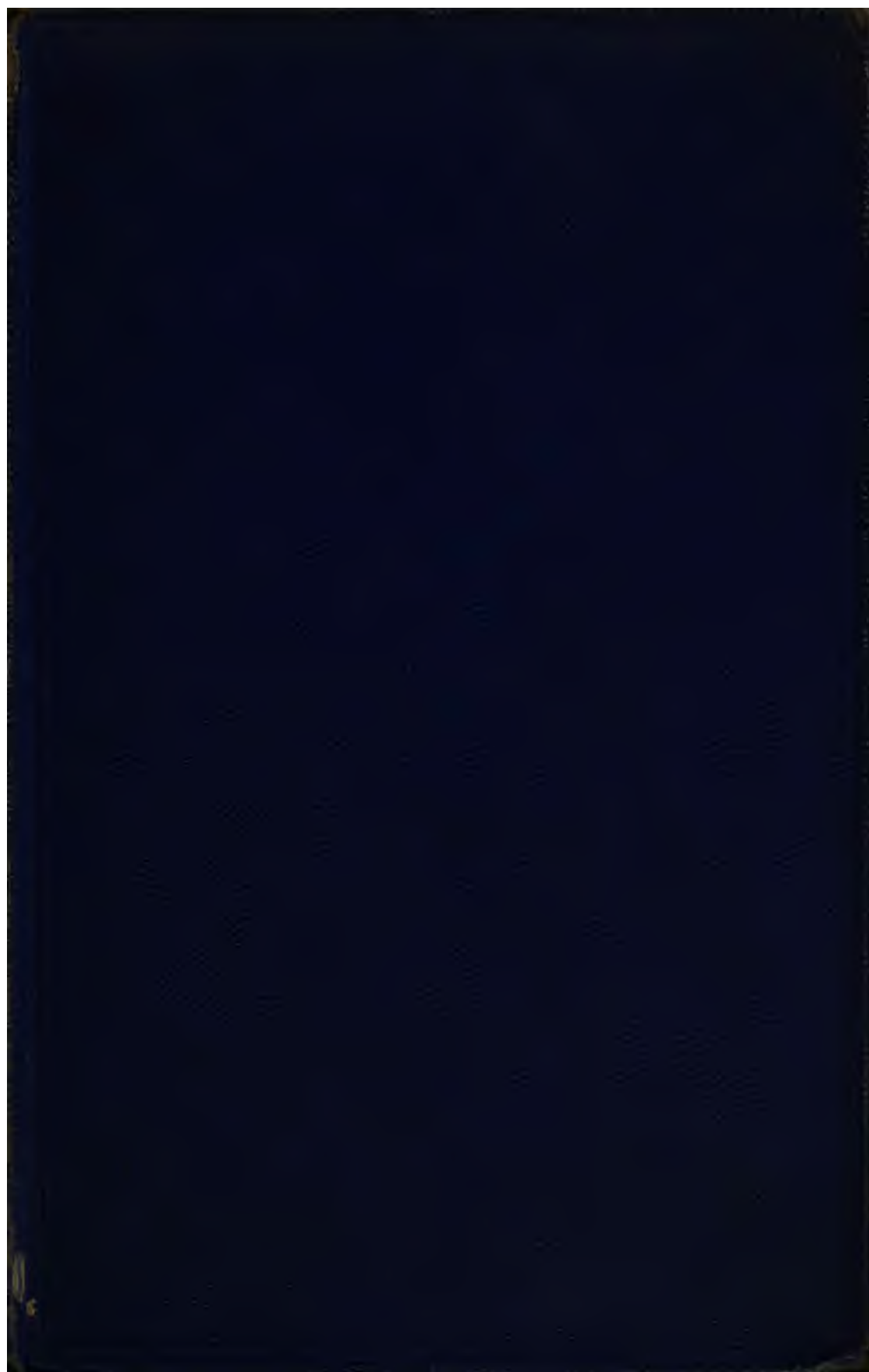
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THE
HEBREW STUDENT'S COMMENTARY

ON
ZECHARIAH

HEBREW AND LXX.

WITH
EXCURSUS ON SYLLABLE-DIVIDING, METHEG,
INITIAL DAGESH, AND SIMAN RAPHEH.

By W. H. LOWE, M.A.
HEBREW LECTURER AT CHRIST'S COLLEGE.



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PREFACE.

SINCE the founding of the Theological Tripos Examiners have frequently complained, that the Candidates for it do not, as a rule, take pains to acquire an accurate knowledge of even the Elements of the Sacred Tongue. This has been, doubtless, in great measure the fault of the *Curriculum*, to the requirements of which they have been obliged to conform their studies. It need, however, be a matter of surprise to none, that the Regulations for a Tripos Examination in the chief subjects of a field of learning so wide as that of Theology, should not at the first have been perfect: for כל התחלות קשות, i.e. Il n'y a que le premier pas qui coûte. We have every reason to hope that from the inauguration of the New Regulations for that Tripos will date a new era in the Hebrew scholarship of the University, and that the Theological Tripos will thenceforth send forth into the world scholars as sound in their knowledge of the Elements of Hebrew as did the 'Voluntary Examination' which it superseded. This Student's Commentary has been written with a view to aiding this New Scheme of Theological Studies. The plan of it is as follows:

Words and sentences are treated from a purely grammatical point of view, and in so doing no difficulties have been wittingly avoided, but, rather, some have at times been intentionally raised, when by so doing an opportunity has been afforded of explaining some of the *minutiae* of Hebrew Syntax. Unpointed Hebrew, and Transliteration, have been freely used from considerations of economy. But, if the student will

point for himself the unpointed Hebrew words, and afterwards correct his own vowel-points from a pointed Text, this apparent incompleteness in the Notes will thus be transformed into a distinct advantage. The Hebrew Text quoted in reference to matters of punctuation is that of Baer, in the Books Genesis, Isaiah, Job, Proverbs, Psalms, and The Minor Prophets; in the case of the other Books various editions have at times been consulted.

The 'Remarks' (on the interpretation of the prophecies) are looked upon as of secondary importance, and are consequently printed in smaller type. Enough has, we hope, been given in them, to enable the Student (who is supposed to be studying the Book chiefly with a view to learning the language) to read the prophecies with an intelligent notion of their contents. But, if he should wish to see such questions discussed at much greater length, he may refer to Wright's *Bampton Lectures*.

The Excursus treat of matters, which may perhaps be of some interest to riper Scholars than those, for whom the bulk of the book is intended.

I am much indebted to Rev. A. T. Chapman, Fellow and formerly Tutor of Emmanuel College, for reading the proof-sheets, and for several valuable suggestions, which he has made to me in the course of so doing.

W. H. L.

CAMBRIDGE,

May, 1882.

INTRODUCTION.

PROLEGOMENA TO CHAPTERS I.—VIII.

Personal to the Prophet.

OF the personal history of the Prophet Zechariah hardly anything is recorded. He styles himself "Zechariah, son of Berechiah, son of Iddo, the prophet," which certainly implies that he was the grandson of Iddo. But in Ezra v. 1, vi. 14 he is spoken of as "son of Iddo." This, however, presents no difficulty, for similarly *Jehu* is mentioned as *son of Jehoshaphat son of Nimshi* (2 Kings ix. 14), while (ver. 20) he is called merely *son of Nimshi*. The father of Zechariah, and the father of Jehu, seem to have been (to use an illustration from modern times) somewhat in the position of *Abraham Mendelssohn*¹, they could both boast of being the father and the son of a man of reputation. Knobel's supposition, then, that "son of Berechiah" (Zech. i. 1, 7) is an interpolation from Is. viii. 2, where Zechariah son of *Jeberechiah* is mentioned, is unnecessary. In Ezra v. 1, 2 "Zechariah son of Iddo" is mentioned as prophesying in conjunction with "Haggai the prophet," and being instrumental in bringing about the resumption of the work of rebuilding the Temple. We know nothing further for certain about him, except that he prophesied up to the month of Cislev in the 4th year of Darius. Something may, however, be deduced from circumstantial evidence.

Among the Priests and Levites who came up with Zerubbabel is mentioned "Iddo" (Neh. xii. 4), as one of heads of the priestly families

¹ Son of the philosopher *Moses Mendelssohn*, from whose Biblical Commentary we quote the opinions of Arnswald,

and father of *Felix Mendelssohn Bartholdy* the musician.

(*rûshê haccðh'ntm*) in the days of Jeshua (see p. 32) the High Priest. Again in the days of Joiakim, the son of Jeshua (the High Priest), a Zechariah son of Iddo is mentioned (ver. 10, 12, 16) as one of the heads of families (*rûshê hð'abhóth*), and that evidently among the Priests. From these facts it is deduced by many (and not unreasonably), that Zechariah (like Jeremiah and Ezekiel) was a priest as well as a prophet: and that (supposing the Iddo of Neh. xii. 4, 16 to be the same person that is mentioned in Zech. i. 1), while Zechariah began his ministry during the High-priesthood of Joshua, he was head of his family in the days of Joiakim the son of Joshua. Thus Zechariah's father, probably, died early and never became the head of his family, and Zechariah was a young man at the time of the return from the Captivity.

The times of the Prophet, and occasion of his Mission.

In the first year of his reign in Babylon B.C. 538 (*Rawlinson*) Cyrus the Great made a decree for the return of the Jewish exiles to Jerusalem, and for the rebuilding of the House of the LORD God of Israel, which was in Jerusalem (Ezr. i. 3). The sum total of the "Congregation" (*qāhāl*) which came up on this occasion was 42,360 (*fathers of families*, probably, i.e. about 200,000 free men, women and children), besides male and female slaves to the number of 7,337 (Ezr. ii. 64, 65, Neh. vii. 66, 67). These came up under Zerubbabel (or *Sheshbazzar* comp. Ezr. iii. 8, v. 16, Zech. iv. 8), the Head of the Captivity (*Rêsh Gālūthá*) son of Shealtiel (Ezr. iii. 2, 8, v. 2 &c., Hagg. i. 1, 12 &c., Matt. i. 12, Luke iii. 27), and Joshua the son of Josedech the High Priest. Zerubbabel is called (1 Chron. iii. 19) son of Pedaiah (son of Jeconiah, son of Jehoiakim), Shealtiel having probably died without male issue, and his brother Pedaiah having (in accordance with Deut. xxv. 5—10) taken his deceased brother's wife. Zerubbabel was thus legal heir of Jehoiachim, king of Judah. Feeble indeed was the people's response to the Persian king's invitation to return to their own country, and remarkably so with those who ought to have been most eager to avail themselves of it, viz. the priesthood. Of them but 4 out of the 24 orders, and of the Levites only 74 (*households*, probably) returned. After the returned exiles had arrived at their respective cities, as the seventh month was

approaching they were assembled, as one man, to Jerusalem, and rebuilt the altar of burnt offerings, and from the 1st day of Tishri (see page 10) reestablished the daily sacrifices. They kept also in that month the Feast of Tabernacles¹ (Ezra iii. 1—6) "according to the scripture" (viz. from the 15th to the 22nd² of the 7th month, Lev. xxiii. 33—42). Then in the second month (*Iyyār*) of the second year of their return (whether this was the second or third year of Darius cannot be decided) energetic measures began to be taken for the building of the Temple, and the foundation thereof was shortly laid amid the blasts of trumpets, the clashing of cymbals, and songs and praises to the LORD "for His mercy (endureth) for ever upon Israel," while some shouted for joy, and the ancient men, who had seen the Former House, wept, when the foundation of this House was laid before their eyes (Ezr. iii. 8—13). But the building was not destined to be completed at this time. When the Samaritans heard that the community, which had returned from the Captivity, were beginning to rebuild the Temple, they came to Zerubbabel, and to the chiefs of the people, and desired to take part in the work. On their cooperation being declined they set themselves to hinder the Jews in their work, and bribed some of the favourites at the Court of Persia so effectually, that they frustrated the purpose of the people of Judah during the rest of "the reign of Cyrus, even up to the reign of Darius" (Ezra iv. 1—5);—i.e. from about B.C. 536 to B.C. 529 when Cyrus died, and during the reign of Cambyses, son of Cyrus (B.C. 529—522), and the 10 months (or less) of the reign of the pseudo-Smerdis (or Bardes) B.C. 522—1, and during one year of the reign of Darius, who succeeded Bardes in 521—in all about 15 years³. In the second year of Darius, God raised up Haggai the prophet, and Zechariah the son of Iddo (Ezr. v. 1, 2) to prophesy to the Jews which were in Judah and Jerusalem, so that Zerubbabel and Joshua the High Priest and the rest of the people "came and worked at the House of the Lord of Hosts in the 24th day of the 6th month of the second year of Darius," (Hag.

¹ The fact that this was the first Festival, which they kept on their return, may be an additional reason for the prominence given to it in Zech. xiv. 16, 18. There does not appear to be any sufficient ground for doubting the genuineness of Ezr. iii. 4—6^a.

² The 22nd called *Sh'mint 'aḡereth* is looked on as a separate Festival, *rēgel biph'ne 'aḡmo* (T. B. *Succah* 47^b—48^a).

³ For further particulars with regard to the events of this interval see the book of Ezra.

i. 15). Although it is true that the enemies of Judah and Benjamin were a chief cause of this long neglect of the work of rebuilding, still such neglect seems to have been in great measure caused by remissness on the part of Zerubbabel and Joshua, and the heads of the people. For Haggai on the 1st of the 6th month (i. 1—11) administered to them a scathing rebuke, when he said to them "Is it time for you, *you* indeed, to dwell in your houses all ceiled, while this House lieth waste?" He calls on them too to "consider their ways," to call to mind, *why* it was that they "sowed much, and brought in little," it is (says he) because "My House is waste, and ye run every one to his own house." In the 7th month the word of the LORD came again to Haggai, and he foretells the "shaking of the heavens and the earth and the sea," encourages the people by the promise that "the choicest things of the nations should come" to glorify God's House (ii. 7, 8), and assures them that "the glory of that House will in later times be greater than at the first" (ver. 9). At this juncture it was, that the first recorded revelation came to Zechariah, in the 8th month, and he is commanded to exhort the people to repentance, and to warn them against neglecting the words of the prophets as their fathers had done before them, if they would not experience their chastisements (i. 1—6).

Contents of Chap. i.—viii.

After the (1) introductory verses (Chap. i. 1—6), Chapters i. 7—viii. 23 fall into two divisions, divided from each other, and from the introduction, by the mention of the exact date of each revelation. They comprise (2) Chap. i. 7—vi. 15, and (3) Chap. vii. and viii.

(2) Chap. i. 7—vi. 15 consists of a series of seven visions, with two appendices—chaps. ii. 6—13—vi. 9—15.

First Vision (chap. i. 7—17).—*The horsemen between the myrtles.* This vision was intended to convey to the prophet the truth that, though as yet there may be little sign of God's "overthrowing the kingdoms" (Haggai ii. 22), yet He, with His all-watchful eye, was scanning the horizon, and preparing to fulfil His word.

Second Vision (chap. i. 18—21).—*The four horns and four workmen* indicate that God would continue to remove the hostility of the Persians, even as He had already broken the power of the Assyrians, Egyptians, and Babylonians.

Third Vision (chap. ii. 1—5).—*The man with the measuring line.* The enlargement and perfect security of the people of God. An appendix (chap. ii. 6—13), prophetic of the ingathering of the nations in the days of BRANCH, the Messiah.

Fourth Vision (chap. iii.)—*Joshua, the high priest, arraigned before the angel of*

the Lord. The forgiveness of the sins of the priesthood and people, whose representative he was.

Fifth Vision (chap. iv.).—*The candlestick with the two olive-trees.* The diffusion of God's grace by means of His two channels—the priesthood and civil power. It contains a promise (ver. 9) that Zerubbabel's hands should finish the building of the Temple.

Sixth Vision (chap. v. 1—11).—*The flying roll, and the woman in the ephah,* denoting the curse on sinners, and the banishment of sin.

Seventh Vision (chap. vi. 1—8).—*The four chariots.* God's judgments on the nations. An appendix (chap. vi. 9—15) describing the crowning of Joshua, which foreshadows the twofold office of BRANCH, as king and priest. A probable *lacuna* in the text.

(3) Chaps. vii., viii.—The inquiry concerning the fasts. The prophet's rebuke of the people for their formalism. The answer to their inquiry, in the form of a promise that their fasts should be turned into feasts.

PROLEGOMENA TO CHAPTERS IX.—XIV.

Integrity, Date and Authorship.

The first to call in question the genuineness of these chapters was Mede (the great English writer on Prophecy, who died 1638). He was led to do so in defence of the correctness of the Text of the New Testament. Observing that in Matt. xxvii. 9 a passage, which is evidently a quotation from Zech. xi. 12, 13, is ascribed to Jeremiah, he felt bound to support this authoritative statement of the Evangelist (as he considered it), and in endeavouring so to do he came to the conclusion that there is much in these Chapters which argues their pre-exilian origin. Since his time the question has been repeatedly discussed, with such inconsistent results, that while Hitzig places chaps. ix.—xiv. as early as B.C. 772, in the reign of Uzziah, Eichhorn refers them to "after the battle of Issus, B.C. 333," and Böttcher "after B.C. 330" (see Pusey's *Table of Dates &c.*). We now proceed to review the arguments which have been brought forward by the impugnors of the genuineness of these chapters, bearing in mind Pusey's weighty remark "It is obvious that there must be some mistake either in the tests applied, or in their application, which admits of a variation of at least 450 years."

I. A difference has been alleged between chaps. i.—viii., and chaps. ix.—xiv., (1) with regard to Style, (2) with regard to Historical Standpoint.

(1) With regard to style it has been urged :

(a) *That the style of chaps. i.—viii. is utterly different to that of chaps. ix.—xiv.* This (speaking generally) we are free to admit. But we cannot admit it as a valid argument against the Unity of Authorship. For, upon the argument of mere *style* it might be maintained that the same author could not have written Zech. i. 1—6, vii. and viii., and i. 7—vi. 15 ; the first-mentioned passages consist chiefly of rebuke, and in them there is no mention of *Cémach*, while in the other passage there is nothing but a series of visions, with passages of encouragement and promise interspersed (ii. 10—17, iii. 7—10, vi. 9—15). As for the heading of chap. vii. 1, which ascribes it to Zechariah, it might be put out of the argument for one side or the other, since such critics are in the habit of rejecting such verses as spurious, when they are subversive of their preconceived conclusions. Again, we may adduce cases in which the argument from style has no weight with these critics : e.g. the style of Hos. i.—iii. is utterly different to that of iv.—xiv. and that of Ezek. iv. v. to that of vi. vii. or of xxvii. xxviii. and yet the general integrity of these books is universally admitted.

(β) *That in i. 7—vi. 15 there is nothing but visions, while in ix.—xiv. there are none.* But, there can surely be no reason why a prophet should not relate visions when he sees them, while there is every reason why he should not relate them when he does not see them ; neither can there be any reason in the nature of things why a prophet, who *once* in his life saw a series of visions *in one night*, should be expected to have all revelations made to him in that particular manner. Zech. i. 1—6, vii. viii. contains no visions, and yet the genuineness of those passages is not doubted. Similarly, Amos vii.—ix. consists wholly of visions, while in i.—vi. there are none ; Isaiah, too, and Ezekiel related such visions as they saw, but when they saw none they delivered their message in a different manner. If the thoughtful reader will compare this objection with that which we have said *might* be brought against the unity of authorship of chap. i. 1—6, vii., viii., and chap. i. 7—vi. 15, he will probably come to the conclusion, that one is of as little weight as the other.

(γ) *That the angel interpreter, and Satan, and the Seven Eyes disappear from chaps. ix.—xiv.* This is quite natural. They were

part of the visions, and when the visions disappear, they disappear also. It might as reasonably be argued that the Prophet was bound in the latter portion of his prophecies to refer continually to Horses, Chariots, Candlesticks, Horns &c., because, forsooth, he had seen such in his visions!

(8) *That (a) Exact dates are given in the former chapters, but none in the latter.* So, too, are dates prefixed to Is. vi. 1, Ezek. i. 1—3, viii. 1, xl. 1, &c.—*That (b) in chaps. i.—viii. introductory formulas constantly occur, which are wanting in the latter chapters.* Similarly Hosea uses introductory formulas in the first five chapters, but none in the last nine. And yet (as we have said) no doubt is entertained of the integrity of that book.

Finally the argument from style must always be a doubtful one. Pusey has given an instance of the precarious nature of such arguments in the following. The *Laws of Plato* an acute German critic imagined to have proved from their style to be not the work of Plato. And yet Jowett (*Transl. Plato Dialog.* iv. p. 1) has shown their genuineness by 20 citations in Aristotle (who must have been intimate with Plato for some 17 years), by allusions of Isocrates (writing a year after Plato's death), by references of the comic poet Alexis (a younger contemporary), besides the unanimous voice of later antiquity. Further, critics of similar tendencies do not agree on points of style: e.g. Rosenmüller speaks of the first eight chapters as being "prosaic, feeble, poor," and of the remaining six as "poetic, weighty, concise, glowing," (comp. Maurer and Hitzig). Böttcher on the other hand says "In comparison with the *lifeless language* of these chapters (ix.—xiv.), as to which we cannot at all understand how any can have removed them into so early pre-exile times, the Psalms attributed to the time of the Maccabees are amazingly fresh." When critics so disagree as to the respective merits of the styles of the two sections, it seems hardly worth while to consider the argument. We will merely remark, that neither sweeping statement is correct. In the first chapters when Zechariah is describing his visions, he uses the natural language of narrative, viz. prose. When (ii. 10—17, vi. 12, 13) he looks forward to the distant future, he speaks in glowing language such as will bear comparison with anything contained in the latter chapters.

(2) A difference with regard to the Historical Standpoint has been urged (a) in *particular* passages, (β) in the two sections *generally*.

(a) We have shown in the Commentary that the arguments of those who see in certain passages of chap. ix.—xiv. positive indications of the pre-exilian origin of these chapters are inconclusive. See especially "Remarks" on ix. 1—8, pp. 82—84; ix. 9—17, p. 90; x. 2, p. 91; x. 3—12, pp. 95, 96; xi. 1—3, p. 97, 8, p. 101; xi. 14, p. 104; xii. 1—9, p. 110, 111; xii. 11, p. 16; xiv. 5, p. 124; xiv. 1—21, p. 131, 132.

(β) With regard to the historical standpoint *generally*, it has been alleged *that in chap. i.—viii. the prophet is continually mentioning the rebuilding of the Temple, and the re-inhabiting of Jerusalem; while in chap. ix.—xiv. he is occupied with quite different matters. In the former he mentions his contemporaries, such as Zerubbabel and Joshua, but not so in the latter portion.* As regards the Temple and the prophet's contemporaries this is perfectly true, but it is no argument for the pre-exilian authorship of chap. ix.—xiv., nor against their contents having been delivered by Zechariah. For, if our theory as to the date of these chapters be correct, they were written at a time when the rebuilding of the Temple had been long completed, and when those abuses of the Temple-service, which occupy so much of the attention of the Prophet Malachi, had not as yet crept in. The Prophet is occupied in the latter chapters with matters quite different from those with which he is concerned in the former chapters, hence the frequent recurrence in the latter section of the expression "in that day" (ix. 16, xii. xiii. xiv. *passim*). But, that in the latter section there is no mention of the re-inhabiting of Jerusalem is certainly untrue, see (ix. 16, 17), x. 6, 7, xii. 6, xiv. 10.

The arguments, however, against the pre-exilian origin of these chapters are not merely of a negative kind.

II. We now proceed to adduce from (a) parallel passages, (β) notes of time, &c., what we consider to be

*Internal Evidence in favour of the hypothesis of the Post-exilian
Origin of Chap. ix.—xiv.*

(a) The writer of chap. ix.—xiv. shows such a familiarity with the writings of the *later* prophets as seems to some reconcileable only with

the supposition that he wrote at a date posterior to them: thus with the so-called *Deutero-Isaiah*¹. Compare

Zech. ix. 12 ^a with Is. xlii. 7, xlix. 9,	Zech. xii. 1 with Is. li. 13.
lxi. 1.	— — 2 „ — li. 22, 23.
Zech. ix. 12 ^a with Is. lxi. 7.	— xlii. 9 „ — xlviii. 10.
— x. 10 „ — xlix. 19, 20.	— — 16 „ — lx. 6—9, lxi. 23.
— xi. 15, 16 — lvi. 11.	— — 17 „ — lx. 12.

Zephaniah. Compare Zech. ix. 5, 6 with Zeph. ii. 4, 5.

Jeremiah. Compare

Zech. ix. 12 with Jer. xvi. 18.	Zech. xi. 6 with Jer. xxvi. 29—33.
— xi. 3 „ — xxv. 34—36.	— xlii. 9 — — xxx. 22.
— — „ — xli. 5, xlix. 19,	(Comp. also with these Zech. viii. 8,
l. 44. (The only passages in which <i>G^{oa}</i>	and Hos. ii. 23.)
<i>hay Yarden</i> occurs).	Zech. xiv. 7 with Jer. xxx. 7, 8.
Zech. xi. 5 with Jer. ii. 3, l. 7.	— — 10 „ — xxxi. 38—40.
	— — 20, 21 — xxxi. 40.

Obadiah. Compare

Zech. xii. 6 with Obad. ver. 18.	Zech. xiv. 9 with Obad. ver. 9.
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Ezekiel. Compare

Zech. ix. 2—4 with Ezek. xxviii. 1—23.	Zech. xiii. 1, 2 with Ezek. xxxvi. 25,
— x. 2 „ — xxxiv. 5, 8.	xxxvii. 23.
— x. 3 „ — xxxiv. 12, 17,	— xlii. 8, 9 „ — v. 2, 12; xi. 20.
20, 22, 31.	— xiv. 2 (xii. 2—9) xxxviii. 14—18.
— xi. „ — xxxiv.	— — 4 with Ezek. — 19, 20.
especially verr. 4, 5, 16 with verr. 3, 4,	— — 8 „ — xlvii. 1.
and ver. 9 with ver. 16.	— — 13 „ — xxxviii. 21.
— xi. 7, 14 „ — xxxvii. 16—22	— — 14 „ — xxxix. 10.
— xii. 10 „ — xxxix. 29.	— — 21 „ — xlv. 9.

Haggai. Compare

Zech. xiv. 13 with Hag. ii. 21, 22.

Similarly chap. i.—viii, which are of undeniable post-exilic authorship, show a thorough acquaintance with the *later* prophets. Compare, for example:

- chap. ii. 6 (E.V.) with Is. xlviii. 20, or with Is. lii. 11 and Jer. li. 6, 9;
- chap. ii. 9, 11 (E.V.), and chap. iv. 9, with Ezek. vi. 7, 10, xxxix. 10, &c.;
- chaps. iii. 8, vi. 12, with Jer. xxxiii. 5, xxxiii. 15 (Isa. iv. 2);
- chap. vi. 15 with Jer. xvii. 24;

¹ The date of Is. xl.—lxvi. need not come under consideration here, since most critics who regard Zech. ix.—xiv.

as pre-exilic, consider Is. xl.—lxvi. as contemporary with the *later* prophets.

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| chap. vii. 5—10 with Isa. lviii. 3—7; | |
| chap. vii. 9 with Ezek. xviii. 8, and Jer. vii. 5—7, xxii. 3; | |
| chap. vii. 12 with Ezek. xi. 19; | chap. viii. 4 with Isa. lxx. 20; |
| chap. vii. 13 with Jer. xi. 11; | chap. viii. 6 with Jer. xxxii. 17, 27; |
| chap. vii. 14 with Jer. xvi. 13, &c.; | chap. viii. 7 with Isa. xliii. 6; |
| chap. viii. 3 with Jer. xxxi. 23; | chap. vii. 8 with Isa. xlviii. 1. |

This argument seemed so convincing to de Wette that, after having in the first three editions of his *Einleitung* declared for two authors, he felt compelled to change his mind, and in his fourth edition admitted the post-exilian origin of Chap. ix.—xiv., and even the possibility of their having been written by Zechariah. We are not, however, prepared to regard this argument as conclusive. We own the difficulty that there is in computing the exact weight due to the argument derived from the consideration of parallel passages, and concur with Cheyne's pertinent remarks on the subject (*The Prophecies of Isaiah*, II. p. 210):

“The argument from parallel passages is sometimes much overrated. How prone we are to fancy an imitation where there is none, has been strikingly shown by Munro's parallel between the plays of Shakspeare and Seneca (*Journal of Philology*, Vol. vi. Camb. 1876, pp. 70—72), and even when an imitation on one side or the other must be supposed, how difficult it is to choose between the alternatives!...A recent revolution of opinion among patristic students may be a warning to us not to be too premature in deciding such questions. It has been the custom to argue from the occurrence of almost identical sentences in the *Octavius* of Minucius Felix and the *Apologeticum* of Tertullian, that Minucius must have written later than the beginning of the third century, on the ground that a brilliant genius like Tertullian's cannot have been such a servile imitator as the hypothesis of the priority of Minucius would imply. But Adolf Ebert (*Tertullians Verhältniss zu Minucius Felix*) seems to have definitely proved that Tertullian not only made use of Minucius, but did not even understand his author rightly.”

(β) There are certain notes of time, &c. in chaps. ix.—xiv. which seem to compel us to admit their post-exilian origin.

1. No mention is made of any king of Israel or Judah, except the Messiah (ix. 9). For chap. xi. 6 evidently refers to the different nations of the world (i. e. *hā'ādām* means “mankind,” and *hā'āreṣ* “the world”). The expression “from *their* hand” indicates that several kings are referred to: and so, if “his king” meant an Israelite king, the expression “(and each) into the hand of his king” would imply that each Israelite had a separate king. But the meaning is

"I will deliver mankind into the hand of one another and (each people) into the hand of its king."

2. The manner in which Greece is named (ix. 13) as the chief enemy of Zion (quite different from that of Joel iv. 6, Is. lxvi. 19), besides other historical references, which we have pointed out in our "Remarks," leave us no choice but to understand chap. ix.—xi. as descriptive of the Macedonian and Maccabean periods. While the prophecies of chap. xii.—xiv., which manifestly form one section, would be simply untrue if uttered in reference to any pre-exilian epoch.

3. Except in Mal. i. 1 the expression *Massá d'bhár YHVH* occurs only in chap. ix. 1 and xii. 1.

4. In xii. 11 a place in the tribe of Issachar is called by an *Assyrian* name.

The reader will perceive that the arguments adduced in II. (a) and (β) answer from the positive side of the argument those objections which in I. (a) and (β) we treated merely from the negative side.

We conclude, therefore, that chap. ix.—xiv. are, equally with chap. i.—viii., of post-exilian origin.

III. *The Integrity of Chap. ix.—xiv.*

The theory, which Bunsen has called one of the triumphs of modern criticism, that chap. ix.—xi. and chap. xii.—xiv. are the work of two different prophets: viz. chap. ix.—xi. that of a contemporary of Isaiah, perhaps Zechariah son of Jeberechiah (Is. viii. 2), and chap. xii.—xiv. possibly that of Urijah son of Shemaiah (Jer. xxvi. 20—23), falls to the ground with the establishment of the post-exilian origin of the whole section. Archbishop Newcombe, who originated this theory, concluded that chap. ix.—xi. were written much earlier than the time of Jeremiah, and before the captivity of the tribes; but was not so positive as his followers with regard to the pre-exilian authorship of chap. xii.—xiv., though he thinks the mention of idols (xiii. 2) to be in favour of that supposition. We must, therefore, discuss a little more fully what have been termed *the grounds for separating chap. xii.—xiv. from chap. ix.—xi.*

(1) *Chap. xi. has a distinct introductory formula.* But since this formula is the same as that of chap. ix. 1, and that a formula which recurs only in Mal. i. 1, this

argument tends rather in the other direction.—(2) *The former chapters speak of Israel and Judah, but the latter do not mention "Israel."* On the contrary chap. xii. 1 states that the whole of the following prophecy is concerning "Israel."—(3) *In the former Syrians, Phoenicians, Philistines, and Greeks are mentioned, but Assyrians and Egyptians described as the most powerful. These chapters belong therefore to early times.* We have already shown that the manner in which the Greeks are here described as enemies of Israel fixes the date of these chapters to the post-exilian period. Egypt and Assyria are spoken of (x. 10) as the nations who had carried off the people, and whence they were to be brought back, while in ver. 11 the stereotyped language of former prophets is evidently used in a figurative sense.—(4) *The anticipations of the two prophets are different. The first trembles for Ephraim, but for Judah he has no fear.* On the contrary, Ephraim and Judah are included equally in the promised protection. *The second prophet does not mention the northern kingdom, but is full of alarm for Judah, and sees the enemy laying siege to Jerusalem.* "Ephraim" does not denote "the northern kingdom" in chap. ix.—xi. (see Remarks). If Jerusalem was to be besieged at any time after its rebuilding (but see Remarks, p. 132), there is no reason why the same prophet who spoke before in general terms of wars, should not afterwards speak more particularly of a siege. In prophesying concerning a siege of Jerusalem it is only natural that Judah, in which tribe it partly stood, should be especially mentioned. Moreover, as we remarked above, the section is expressly addressed to all "Israel."—(5) *Difference of style: "And it shall come to pass" does not occur in ix.—xi., "in that day" which occurs so often in xii.—xiv. occurs only once in ix.—xi., and "n'um YHVH," occurs only twice in ix.—xi. There are also favourite expressions in xii.—xiv., such as "all peoples," "all nations round about," "family of Egypt," &c. This is true, but chap. xii.—xiv. are admitted by all to be a separate section, delivered probably on a different occasion to the former section, and pointing on the whole to a much further distant future. These facts are quite sufficient to account for such very slight differences of style.*

IV. *The Integrity of the whole Book.*

With regard to the integrity of the book we must premise, that the fact that a passage occurs in a certain book is not to be regarded as a proof that it was looked upon by those who drew up the Canon as necessarily an integral portion of that book. For, the principle was to insert short compositions into longer ones lest from their lack of bulk they should be lost (*אִידִי דְּבִרְתָּא Baba Bathra 14^b*). Thus (*Vayyiqra Rabba* xv. 2) the two verses Is. viii. 19, 20 are ascribed to Beeri (father of Amos), and are said to have been placed there because they were not long enough to form a book by themselves. Again, in T. B. *Maccoth* 24^b the verse Mic. iii. 12 is ascribed, without remark, to Urijah the priest, the co-witness with Zechariah son of Jeberechiah (Is. viii. 2). If therefore

it should be thought that Zech. xi. 1—3, and xiii. 7—9 have no apparent connection with the context in the places in which they stand, it would be quite admissible to suppose them to be fragments, say of Ezekiel, and Jeremiah respectively, which had not been included in those books, and which were now inserted in the prophecies of Zechariah to prevent their being lost. There is no doubt, that we are aware of, expressed in Talmudim or Midrashim as to the genuineness of the last six chapters of Zechariah. On the contrary, chap. xi. 1 is distinctly ascribed to "Zechariah son of Iddo" (T. B. *Yoma* 39^a). While, on the other hand, Rabbi Akivah, in a remarkable piece of exegesis (*Maccoth ibid.*), identifies *Zechariah the son of Jeberechiah* with the author of Zech. viii. 4, although he is perfectly aware, that Zechariah prophesied during the time of the Second Temple. (See further *Introduction to Zechariah* in Bishop Ellicott's "Old Testament Commentary for English Readers.")

We have given reasons for assigning the whole of chap. ix.—xiv. to the post-captivity period: we have shown, too, that there is nothing in the style or contents of the two sections of this division (ix.—xi. and xii.—xiv.) to cast any serious doubt on the unity of authorship. We now proceed to adduce some arguments to prove that there is sufficient correspondence between chap. i.—viii. and ix.—xiv. to justify us, in default of any positive evidence to the contrary, in regarding the whole book as the work of one prophet.

(1) Both portions exhibit, as we have shown, an extensive acquaintance with the writings of the *later* prophets.

(2) They both exhibit also an extensive acquaintance with the *earlier* books, thus: in chap. i. 4—6, chap. vii. 12, reference is made to "the former prophets" generally;

chap. ii. 12 (E.V. 8) recalls the thought, though not the phraseology, of Ps. xvii. 8;

chaps. iii. 8, vi. 12, allude to Isai. iv. 2, as well as to Jer. xxiii. 5, and xxxiii. 15;

chap. iii. 10 is from Mic. iv. 4;

chap. vi. 13 evidently refers to Ps. cx. 4;

chap. viii. 8 recalls Hos. ii. 21 (E. V. 19);

chap. viii. 20—22, in substance may be compared with Mic. iv. 1, 2, Isa. ii. 2, 3.

And in the second part,

chap. ix. 1—8 bears some resemblance to Amos i. 3, ii. 6;

chap. ix. 10 (first half) is borrowed from Mic. v. 10, and (second half) from Ps. lxxii. 8;
 chap. xiii. 2 is a quotation from Hos. ii. 17, or Mic. v. 12, 13 (comp. Is. ii. 18, 20); and verse 9 from Hos. ii. 20 (E. V. 23);
 comp. also chap. ix. 16 with Is. xi. 12;
 chap. x. 12 with Mic. iv. 5;
 chap. x. 10—12 with Is. xi. 15, xiv. 25, x. 24—27, xxx. 31, &c.;
 chap. xii. 8 with Joel iv. 10;
 chap. xii. 10 with Joel iii. 1, 2.
 chap. xiv. 3 with Is. xxxiv. 1—4;
 chap. xiv. 6, 7 with Amos v. 18, 20, Joel iv. (E. V. iii.) 15, Is. xxx. 26;
 chap. xiv. 8 with Is. xi. 9, ii. 3, Mic. iv. 2;
 chap. xiv. 11 with Amos ix. 13—15;
 chap. xiv. 20 with Is. xxxiii. 18;
 chap. xiv. 21 with Is. iv. 3, xxxv. 8, Joel iv. (E. V. iii.) 17: *etc.*

But we cannot lay much stress on this argument, since prophets, belonging as they did in most cases to a school, were in all probability acquainted with the works of their predecessors.

(3) In both divisions there are similar if not identical expressions to represent the whole people such as “the house of Israel, and the house of Judah” (viii. 13), “the house of Judah, and the house of Joseph” (x. 6). See further on pp. 90, 110.

(4) Chap. xi. 11 is very similar to ii. 9, 11 [13, 15 Hebr.]. And the promise of x. 1 to that of viii. 12. In both portions Jerusalem is bid rejoice (ii. 10 Hebr. ver. 14, ix. 9), and in both the only king of Israel mentioned is the Messiah.

(5) In both portions there are promises of the bringing back of the exiles (comp. ii. 10—17, viii. 6—8 with ix. 11, 12 and x. 10—12).

(6) In both there is the habit of dwelling on the same thought or word (e.g. ii. 14, 15, vi. 10, vi. 12, 13, viii. 4, 5, viii. 23, xi. 7, xiv. 10, 11, xiv. 4, xiv. 5). In both the whole and its part are mentioned together for emphasis as v. 4, x. 4, and in xii. 11 we have “every family apart,” and then in ver. 12, 13 the specification. In both parts we have the unusual number of *five* sections to a verse, e.g. vi. 13, ix. 5, 7.

(7) Both divisions are written in Hebrew free from Aramaisms. In both the expression *mē'ōbhēr umishshēbbh* occurs (vii. 14, ix. 8), an expression which occurs elsewhere only in Ezek. xxxv. 7.

(8) The highly poetic language and deep prophetic insight of chap.

ix.—xiv. we consider as an additional argument in favour of the unity of authorship of the whole book. For the man, to whom in his youth such mystic visions as those of chap. i.—vi. were vouchsafed, is just such an one to whom we should not be surprised to find, that in his later years such profound revelations as those contained in chap. ix.—xiv. were revealed, and who from his poetic and imaginative temperament would be likely to find suitable poetic language and metaphors, wherewith to clothe them when revealed to him.

The *internal* evidence being favourable to the hypothesis of the post-exilic origin of chap. ix.—xiv., as well as of chap. i.—viii., and to that of unity of authorship, rather than adverse to it, and there being no positive *external* evidence to the contrary, we conclude that it is probable that the whole of the so-called book of Zechariah (except perhaps xi. 1—3, and xiii. 7—9) is the work of Zechariah, grandson of Iddo.

V. *Probable date of Zech. ix.—xiv.*

Holding the view that by divine inspiration prophets are able to predict events, we cannot agree with those who assert that they must always have written after the events which they describe. Further, in the case before us, while chap. ix.—xiii. are a sufficiently accurate description of the chief features of the Macedonian and Maccabean periods to be interpreted as *prophetic* thereof, they are so vague in detail, and of such an imaginative and idealistic character as to render the supposition that they are *descriptive* of events which had already taken place extremely improbable. We conclude, therefore (apart from any consideration of authorship), that they were written before Alexander's victorious march through Palestine (B.C. 333). But, though a prophet could foretell events, he would not speak of matters, which could be of no interest to his contemporaries. Zechariah would not, therefore, prophesy concerning the wars of the sons of Zion with the sons of Greece before the Greeks had begun to attract attention in the East (comp. p. 132). Now the first event in connection with the Greeks, which would become notorious in the East, is the burning of Sardis by the Ionians (B.C. 499). These chapters must, then, have been composed after that date (viz. between 499—333 B.C.). Now

Zechariah was, as we have shown, in all probability a young man when he came from Babylon. Suppose he was 25 years of age in the second year of Darius (520), he would have been but 46 in the year of the burning of Sardis, or 55 in the year of the battle of Marathon (490), or 65 in the year of the battle of Salamis (480). Now, this last great victory, being a naval one, was likely to attract the most attention among the Jews. For, the fleets of the Phœnicians had been requisitioned by the Persians for the subjugation of the Ionians, and the Jews might well have feared that the Greeks, confounding them with the Phœnicians, would wreak a speedy and bitter vengeance on them. We consider therefore that about 479 B.C. (the year after the battle of Salamis) is the date to which the last six chapters of Zechariah may most reasonably be assigned.

Contents of Chap. ix.—xiv.

These chapters consist of two sections: (1) Chap. ix.—xi., (2) Chap. xii.—xiv., each of which commences with the formula *Maṣṣá d'bhár Adōný.*

- (1) Chap. ix., x. Doom of adjacent nations. The struggles, but eventual triumph and security, of Israel. The coming of the King (chap. ix. 9, *seqq.*).
- „ xi. [xiii. 7—9 (?)]. The storm threatens the shepherds (?). Rejection of the Good Shepherd. Doom of the foolish shepherd.
- (2) Chap. xii. 1—9. Struggles of Israel with the nations.
- „ xiii. 1—4. Zeal against prophets in general.
- „ xii. 10—14. Mourning over him whom they pierced.
- „ xiii. 5, 6. General disclaiming of prophetic powers. [chap. xiii. 7—9 (?)].
- „ xiv. “The last things,” as seen in the light of the old dispensation.

ZECHARIAH.

CHAPTER I.

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

"Came," lit. *was* (and so elsewhere): LXX. *égyvero*. "Iddo the prophet," this is, in part, the meaning of the Hebr. according to the traditional accentuation; but the words "the prophet" were originally intended, doubtless, to apply to Zechariah, not to Iddo¹.

שְׁנַיִם is the fem. of שְׁנַיִם "two": it (with its constr. שְׁנַיִם) is the only word which has a letter *with dagesh* after a moving *sh'va*. The *dagesh* is *forte*, representing the lost *j*. The full form of the word would be either (Gesen.) שְׁנַיִם (which, however, is used as the dual of שָׁנָה "a year"), or rather שְׁנַיִם. The Arabic has a prosthetic Alef², being masc. *ithnāni*, fem. *ithnatāni* (or dropping

¹ The tradition is: "When a prophet's name is mentioned *and* that of his father, then *he* is a prophet, and the *father also*. When only the prophet's name is mentioned, then his father was not a prophet." אִדּוֹ יוֹחֵן כָּל נְבִיא שֶׁנִּתְפָּרֵשׁ שְׁמוֹ וְנִתְפָּרֵשׁ שֶׁם אָבִיו. נְבִיא וְבֵן נְבִיא. וְכָל נְבִיא שֶׁנִּתְפָּרֵשׁ שְׁמוֹ וְלֹא נִתְפָּרֵשׁ שֶׁם אָבִיו. הוּא נְבִיא. וְאָבִיו אִינוֹ נְבִיא. ר' אֶלְעָזָר בְּשֵׁם ר' יוֹסִי בֶן זִמְרָא מֵיְיָחִי לָהּ מִן הָרָא (עוֹרָא ה'). וְהַתְנַבֵּי...זְכַרְיָה בֶר עֲדוּא נְבִיא. שְׁהִיָּה נְבִיא בֶן נְבִיא. וְיִקְרָא רַנָּה,

(1) פרשק 1, But, there is no reason on account of this to saddle Tradition

with the anachronism of supposing the grandfather (or father) of Zechariah to have been "Iddo the prophet" (2 Chron. xiii. 22), who lived more than four centuries earlier, for the name was an old one in the Priesthood (see 1 Chron. vi. 6, E.V. v. 21). At any rate, according to common sense (not to mention that it is in accordance with the usual custom of other Semitic languages), the title, which comes at the end of a genealogical string like this, belongs naturally to that person of whom the writer is especially speaking.

² R. David Qimchi in his Grammar (*Sha'ar diqdāq hash-shēmōth, sha'ar*

the prefix and retaining the Nun) *thintāni*, which is exactly שְׁנָתַיִם, since Arab. *Th* often corresponds to Hebr. ש, as שֹׁר “an ox,” Arab. *Thour*.

דָּרְיָשׁ, “Darius,” has a *metheg* under the first letter, to indicate that the *sh’va* under the *rēsh* is moving¹. The pointing דָּרְיָשׁ in Tregelles’ English edition of *Gesenius* (1846) is contrary to the authority of MSS., neither is the word so pointed in Gesen. *Thesaurus*. [By a remarkable coincidence the sum of the numerical values of the consonants of דָּרְיָשׁ (4 + 200 + 10 + 6 + 300 = 520) gives the date B. C. of the second reign of Darius, when the prophecies of Haggai and those of the first six chapters of Zechariah were delivered.]

יְהוָה, the Jews always read this word as יְהוָה “The Lord,” with the vowels of which it is furnished; unless it is preceded or followed by the word יְהוָה itself, when it is read as אֱלֹהִים (and pointed יְהוָה). Consequently the prefixes ב, כ, ל, (·), when placed before this word, are pointed as though actually prefixed to יְהוָה or אֱלֹהִים, as the case may be.—וְיָהוִה is compounded of the stem וָה and יָה, the latter half of the Sacred Name יְהוָה. The Sacred Name as a termination of Proper names occurs in various forms, e.g. יְהוָה, יְהוָה, יָה and even simply י. Thus צִדְקִיָּהוּ, יִשְׁעִיָּהוּ, יִשְׁעִיָּה, and אֲבִי (2 Kings xviii. 2)

hash-shvā) bears witness to the fact that the orientals (בני מִזְרָח) read the Hebrew words as *eshtaim*, *eshtē*.

¹ The cuneiform contract-tablets of the time of Nebuchadnezzar all point to a moving *sh’va* under the *rēsh*, for a moving *sh’va* before a *yād*, even if the *yād* be pointed with quite a different vowel, should always incline towards an *i* sound (Qimchi, *ibidem*), and in them the syllable is always *ri*. The forms are (1) Da-ri-ya-us, (2) Da-ri-ah-us, (3) Da-ri-ya-mu-us, (4) Da-ri-ya-a-mu-us, (5) Da-ri-ah-u-su, (6) Da-ri-ya-a-uts, (7) Ta-ri-ah-mu-su (Budge). All of these exhibit in the second syllable what could, at the least, be represented in Hebrew only by a moving *sh’vā*. Nos. (2), (4),

(5), (6) and (7) point clearly to a long *a* after the *yād*. The Hebrew was prevented from representing properly the *u* or *ū* of the ultimate before the ש, by the fact that two vowels cannot fall together in Hebrew. It could only have been done by inserting an awkward א after the י, thus דָּרְיָאשׁ.

² But, for all that, the Persio inscription of Behistan points to a short (*a*). There we read, over and over again, a-d-m D-a-r-y-w-u-sh “I Darius,” in which the first letter of a-d-m is the same as the second of the name. Now *Adm* is the Sanscrit *ādhām*, Zend *āzem*, whence I conclude (but I am open to correction) that the first *a* of Darius was originally short.

for **אֲבִיָּה** (2 Chron. xxix. 1).—**בֶּן-בְּרִיָּה**. The construct of **בֶּן** unlike that of **שֵׁם** (which is but six times **שֵׁם**) is generally joined to its consequent by a hyphen (*maqṣeph*), which has the effect of making the two words into one (which seems to be the effect also of *mahpach* in **הַלְבֵּן** Gen. xvii. 17): and then, since a long vowel cannot stand in a closed syllable unless it have the accent or *metheg* (see Excurs. i. 8), the long *ē* is changed into *ē* or *ī* as **בֶּן-נֵוֹן**, **בֶּן-מֶלֶךְ**. The first vowel of **בְּרִיָּה** has *metheg* or rather *munach*. (See Excurs. II. A. 1 and 9 N.B.)—**לֵאמֹר** “saying,” though sometimes it means “to say.” The infinitive construct is **אָמַר**, when **ל** is prefixed to it the vowel of **ל** is *ē* and the **א** becomes quiescent; but this is not the case with the prefixes **ב** and **כ**, thus **בֹּאמַר** (Deut. iv. 10), **כֹּאמַר** (Josh. vi. 8). With the word **אֱלֹהִים**, however, the change takes place with all three suffixes, thus, **בְּאֱלֹהִים**, **לְאֱלֹהִים**, **בְּאֱלֹהִים**.

בַּחֹדֶשׁ הַשְּׁמִינִי means simply “in the eighth month,” without stating the day of the month. Some have maintained that the word **חֹדֶשׁ** (which means “new-moon” and then

Constructions.

“month”) is used here in a constructio prægnaans to denote “the first day of the month.” In 1 Sam. xx. 5 **חֹדֶשׁ** does mean “new moon”; comp. 2 Kings iv. 23; Is. i. 13. But, never does the word when used with the def. art. and followed by an ordinal have this meaning. It is true that the **בַּחֹדֶשׁ הַשְּׁלִישִׁי** of Ex. xix. 1 is by Jewish Tradition said to mean the 1st of Sivan, but the Tradition is hung on the words which come after **בְּיוֹם הַזֶּה** (see M'cilta, T. B. *Shabbath* 86^b and Rashi), and not on any such special meaning of **חֹדֶשׁ** (the Pentateuchal expression for “new moons” being **רֵאשִׁי חֹדֶשִׁים**, Numb. x. 10, &c.). Moreover Haggai (Zechariah's contemporary), when wishing to express the 1st day of the month distinctly, adds the words **בְּיוֹם אֶחָד לַחֹדֶשׁ** (i. 1). Comp. Gen. viii. 5, 13; Ex. xl. 2, 17; Numb. i. 1; xxix. 1; xxxiii. 38, &c. It would be possible to make the words of our text denote “the 1st day of the 8th month” only by altering the pointing to **בַּחֹדֶשׁ הַשְּׁמִינִי** which would mean “on the new moon of the eighth [scil. month].”—**בִּשְׁנַת שְׁתַּיִם ל'**. This is the regular way of expressing a date

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts;

Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

from (or rather *with respect to*) a certain starting point: viz. ב is prefixed to the *constr.* of שנה, which is followed by the fem. numeral in the *absolute*, and that again by ל: e.g. (2 Kings xxiv. 12) בַּשָּׁנָה שְׁמֹנֶה לְמַלְכוֹ, lit. "In the year eight with respect to his reigning." N.B. The Hebr. construct-form simply denotes a close relation (or annexation) to the following word. "Of" is only *one* of the meanings expressed by the construct.

This version seems to make Addo identical with Barachias: πρὸς

LXX. Ζαχαρίαν τὸν τοῦ Βαραχίου υἱὸν Ἀδδῶ τὸν προφήτην. But, possibly, υἱὸν is a corruption of υἱοῦ caused by the collocation.

In any case τὸν προφήτην must refer to Ζαχαρίαν.

Remarks. In point of time this prophecy in the 8th month, comes in between Hag. ii. 1—9, in the 7th month, and Hag. ii. 10—23, in the 9th month.

: קָצַף... קָצַף. קָצַף (the pausal form of קָצַף) is the acc. of the cognate subst. following the verb קָצַף. Even intransitive

Verse 2.
Constructions.

verbs can take such an acc. (the case-ending being, however, almost lost in Hebr.), e.g. (Ps. xiv. 5) פָּהַר פָּהַר. The use of the absolute infinitive (which is but a subst.) before a finite verb, to intensify its meaning, is only another form of this construction. In Arabic, also, both transitive and intransitive verbs take this cognate acc. (with the case-ending retained), e.g. ḍaraba ḍaraban "he struck a blow," and intrans. nāma nouman "he slept a sleep"; the Hebr. פֶּן-אִישׁן רֵמוֹת "lest I sleep death" (Ps. xiii. 4) is but a slight extension of this construction (comp. for the idea כִּדְרֵמָה "when he slept," i.e. died—Talm. Jerush.; οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει, Matt. ix. 24; and the Syr. *d'mec* he slept, died).

The student may here observe that אֱלֹהִים is written first without

Verse 2.
Words.

a ' after the ל, and afterwards (as usually) with the ' , thus אֱלֹהִים. It is convenient to say that אֱלֹהִים and אֱלֹהִים take the plural pron. suff.; but as a matter of fact the ' which appears before the suffixes is part of the word itself, as the poetic forms אֱלֹהִים (Job iii. 22,

&c.), עָלַי (Ps. l. 5, &c.), and the Arab. forms distinctly show. נָאֵם is a subst. (of the form of גְּבֹול "boundary") from a verb, which only occurs once, and then followed by נָאֵם as the cognate accusative (Jer. xxiii. 31) וַיִּנְאֲמוּ נָאֵם "and say God saith." Such nouns are the same in the absol. and in the constr. state. N.B. the *u* of this word is only ם written *defective*, and is no more a *short* vowel, than is the ם of זְבוּלָן.

וַאֲמַרְתָּ אֵלַי. When ם is prefixed to the perfect tense, 2nd pers. *sing. masc.*, or 1st *sing. com.*, if the accent remains in its proper place (viz. on the second root-letter) the perfect retains its ordinary meaning; if, however, the verb is to have the force of a future, subjunctive, imperative, &c. the accent¹ is (as a rule) thrown on the last syllable, e.g. (Deut. iv. 30) וּשְׁבַתָּ, (Numb. xiv. 15) וְהִמַּתָּה, (Gen. vi. 18) וְהִקַּמְתִּי, (Ps. lxxxix. 24) וְכִתּוּתִי, (Gen. xvii. 6) וְהִפְרַתִּי. In such a case, if the vowel of the first letter be not supported by a *sh'va*, or *dagesh forte*, that vowel will require *metheg* (Excurs. II. A. 1): thus we have וַאֲמַרְתָּ אֲלֵהֶם "therefore say unto them." But there are certain cases in which the accent is not thrown on the last syllable: (1) When such a perfect is immediately followed (without a *distinctive* accent) by the *tone*-syllable of the succeeding word, as (Deut. xiv. 26) וְאָכַלְתָּ שָׁם "and thou shalt eat there." This is in order to avoid the concurrence of two *tone*-syllables. (On the *dagesh* in the ש see Excurs. III.): (2) With a *disjunctive* as (Deut. viii. 10) וְאָכַלְתָּ וְשָׂבַעְתָּ "and thou shalt eat and be satisfied": (3) In the *Qal* only of verbs *quiescent* לָא and לָה, thus (2 Kings xxi. 13) וּמָחִיתִי "and I will wipe out," (Gen. xvii. 19) וְקָרָאתָ "and thou shalt call." A Perfect thus changed, as *P'àmartá*² is here, into an Imperative has usually

¹ Unless we wish to indicate the kind of accent used, we shall mark the *tone*-syllable (i.e. the *accentuated* syllable) by a vertical line placed over the consonant

bearing the *tone*-vowel.

² In transliteration *metheg* will in future be represented by ', and the *tone*-accent by '.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your	evil ways, and <i>from</i> your evil doings: but they did not hear, nor hearken unto me, saith the LORD.
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some other verb preceding it. But sometimes, as here, it stands alone, comp. (2 Sam. xiv. 10) **וְהֵבֵאתוּ אֵלַי** "Anyone that saith [ought] unto thee bring him unto me."—*Adōnāy Ḥ'bā'ōth*. Since neither the NAME *YHVH*, nor its substitute *Adōnāy*, has a constr. form, some Jewish grammarians say that between THE NAME and *Ḥ'bā'ōth* the word **אֱלֹהֵי** is to be understood (though not read). Thus the expression means "THE LORD (God of) Hosts."—**וְאֶשׁוּב אֵלֵיכֶם**. The E. V. "and I will turn, &c." is admissible; but it would, perhaps, be better to render the words "that I may return unto you." The ordinary form to express "and I will return" is with the final **וָהָ**, e.g. Mal. iii. 7 **וְאֶשׁוּבָה אֵלֵיכֶם**. In speaking of the Hebr. Imperfect, we must always remember that Arabic, which retains distinctive terminations, and their distinctive meanings, more than any Semitic language, has four (or five) forms of the Imperfect: (1) the Indicative ending in *u*, (2) Subj. in *a*, (3) Jussive without final vowel (like the Hebr. and colloquial Arab. Imperf.), (4 and 5) the Energetic in *anna* and *an*. Now, while we maintain that the Hebr. Imperf. in *āh* is often used, merely for the sake of variation of sound, in the same sense as the ordinary Imperf., still it seems to us evident that the final *āh* sometimes represents the *a* of the Arab. Subj. and sometimes the *anna* of the Energetic. But as the case-endings (where found) have in Hebrew (for the most part) lost their distinctive meaning, so too the mood-endings.

Remarks. Though God had declared (Hag. i. 13, ii. 4) that He was "with them," Hag. ii. 14, 17 shows how much need the people still had of repentance.

הָרָאשִׁנִּים. Baer (with Leusden) has the *metheg* incorrectly under the **הָ** (Excurs. II. A. 1). But he places it correctly in vii. 7, 12, viii. 11, &c.—**וּמֵעַל לֵיכֶם** with the note **יְתִירִי**,

which means that the **י** between **ל** and **ל** is superfluous. In such a case the vowels given above are to be read with the consonants which

the note declares are to be read. Thus here we are to read **וּמַעֲלִיכֶם**. Since there is not, elsewhere, such a word as **מַעֲלִיל**, while the word **מַעֲלִל** (in the plur. form only) is very common, it is natural that the traditional reading should be **וּמַעֲלִיכֶם**. But, there is a way in which the letters as they stand **וּמַעֲלִיכֶם** might be read, and that is **וּמַעֲלִיכֶם**; the objection, however, to this reading is that there is no *known* plur. **עֲלִילִים**, the plur. of **עֲלִילָה** being always **עֲלִילוֹת**. But, there is yet another difference of reading, viz. that, while the Western Jews read **וּמַעֲלִיכֶם**, the Oriental Jews read **וּמַמַּעֲלִיכֶם** (but the *Codex Petropolitanus*, A.D. 916, inferior in age only to the Camb. MS. *Mm.* 5. 27, A.D. 856, and that only with respect to the consonants, while it has the Oriental reading in the *margin* marked as the "*correct reading*," has in its *text* the Western variant). The Oriental may be the correct reading, but the prefixed **מ** is quite unnecessary, as it might well be supplied from the preceding **מַדְרִיכֶם**, as (Hag. i. 10) **מ** may be supplied before **יבֹלֶה** from the **מַפֵּל** which precedes; compare Zech. xiv. 10. But, on the whole, it appears that **וּמַעֲלִיכֶם** is a reading which cannot be improved on, the prefix **מ** being naturally understood after **מַדְרִיכֶם**, and the more easily omitted since the word already begins with a **מ**.

The student need hardly be reminded that since **מַדְרִיכֶם** is defined by the pron. suff. (**כֶּם**) the adjective which follows it (being simply an epithet) takes the definite article. When Constructions. on the contrary the article is omitted the adj. becomes a tertiary predicate, thus Hag. i. 4 should be rendered "Is it time for you, *you* [I say], to dwell in your houses ceiled as they are (**בְּבֵיתֵיכֶם סְפוּנִים**), while this House is in ruins?"

οἱ προφῆται ἔμπροσθεν is a very free rendering of the Hebr. It ought to have been rather **οἱ ἔμπροσθεν προφῆται**, or **οἱ πρότεροι προφῆται**.—**מַעֲלִילִים** is generally rendered correctly (as here) LXX. by **ἐπιτηδεύματα** (comp. i. 6, Hos. ix. 15, xi. 3, Mich. iii. 4, vii. 13).—**עֲלִילוֹת** is also similarly rendered in Zeph. iii. 4 (but in v. 7 by **ἐπιφύλλας**). But in Hos. iv. 9, v. 4, vii. 2 **διαβούλια** is given as the equivalent of **מַעֲלִילִים**.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take

hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

אִיהֶֿם. This appears to us an instance of a slight loss of purity

Verse 5.
Words.

in the Hebr. of the Post-Captivity. Elsewhere we find **אִים** for "where are they?" and nowhere, except in

Job xv. 23 (where there is nothing at all following the word) do we find **אִיה** except followed by a suff. or subst. The other extant Biblical forms with a suffix are: **אִיכָה** "where art thou?" (Gen. iii. 9), and **אִיִּי** "where is he?" (Job xx. 7, &c.), or "where is," with a noun following (2 Kings xix. 13, Mich. vii. 10). On the *ga'yā* under the ה of **הִלְעוּלָם** and the ו of **יִחְיֶיךָ** see Excurs. II. B. 2, and A. 7. In any but very incorrect editions there is also *sillūq* placed under the *second yūd*, thus: **יִחְיֶיךָ** (compare **יִתְרֶיךָ** at the beginning of ver. 4). *Yich'yā* is the real Imperfect "did they keep on living?" comp. (1 Sam. xxii. 12) **הֲלֹא לֹזָה יַעֲנֶנּוּ** "did not they keep praising this man?"

Both LXX. and Syr. have (according to the interpunctuation) "Your fathers, where are they and the prophets? Will they live for ever?" But there is no reason why the interpunctuation should not be rejected, and both read "Your fathers, where are they? And the prophets, will they live for ever?" The order of the Hebr. words, apart from interpunctuation, shows that this is the collocation intended.

Räbh¹ (who brought the Mishnah and other traditions into Babylon, and was in a manner the founder of the Talmud Babli) interprets this verse as

Remarks.

containing a saying of the Prophet which is objected to by the people. The prophet says "Your fathers, where are they?" The people answer "It is true enough that our fathers are dead—but are the prophets any more alive than they?" To which the Prophet replies, "The prophets, indeed, are dead—but their words have come to pass" (T. B. *Synhedrim* 105 a). This is the only interpretation, which seems to us to give good sense, and it is certainly in accordance with the controversial, not to say colloquial, style of the Post-captivity Prophets. We are glad to see that Keil has adopted this interpretation. Another view of the matter is that Zechariah's words are equivalent to this: The light of prophecy is dying out: while ye have the light, walk as children of the light. But to us it appears, that to put the words "Do (or did) the prophets live for ever?" into the mouth of Zechariah, is to destroy utterly his argument.

¹ Contemporary with Artaban IV. king of Persia, who died A.D. 226.

"But (אך) [in spite of what you say]." The word אך when used as an affirmative particle denotes the result of some mental process, sometimes incorrect (as in Gen. xliv. 28, Ps. lxxiii. 13), sometimes correct (as in Ps. lxxiii. 1).—הַשִּׁיג is of course the Hif. of נִשַּׁג, and must not be confounded with a verb, parts of which have the same pronunciation, viz. סוּג, Hif. הִסִּיג (תִּסִּיג Mich. vi. 14, as though from נִסַּג which actually occurs in Is. lix. 13, comp. יִסִּיג Mich. ii. 6) "to remove," Nif. יִסִּיג אָחֵר (Ps. xxxv. 4) "let them start back." Sometimes the former verb is construed with ל (as in Lev. v. 11), or is even used absolutely as (Lev. xxv. 47) וְכִי תִשָּׁג יַד גֵּר "and if the hand of a stranger acquire (wealth)."

After the words τὰ νόμμά μου they introduce δέχεσθε: perhaps they dittographed the word חֲקִי, and read חֲקִי חֲקִי. After ἐντέλλομαι they introduce ἐν πνεύματί μου, which they borrowed from vii. 12. οἱ καταλάβοσαν may be a corruption of οὐ κατ., comp. Lam. i. 12, where they have οἱ πρὸς ὑμᾶς for לֹא אֱלֵיכֶם; or, they may have read חֲלָלָה as *hellū*, and thought that it was equivalent to the Aram. חֲלָלָה = Hebr. חֲלָלָה: the former supposition is, perhaps, the more probable. For *vayyāshābbū* they give καὶ ἀπεκρίθησαν, reading *vayyāshābbū*, and understanding it in the uncommon biblical (without an acc. of the thing answered) but later Hebr. sense of replying, comp. Syr. *pannī*, and Arab. *radda*.

The Prophet quotes an historical case (from Jeremiah) in proof of what he says; עָשָׂה יְיָ אֲשֶׁר זָמַם (Lam. ii. 17). The first prophecy ends here. Remarks.

THE VISION OF THE HORSEMAN AMONG THE MYRTLES (vv. 7—17).

There are two expressions in Hebr. for the numeral *eleven*, viz., עֶשְׂרִי אֶחָד (masc.), אֶחָת עֶשְׂרִי (fem.); and עֶשְׂרִי עֶשְׂרִי (masc.), עֶשְׂרִי עֶשְׂרִי (fem.). In Assyrian the numeral *one* in the *masc.* is expressed by *istin* (עֶשְׂרִי): the Hebr. seems to have retained this old numeral in the second form of the compound numeral *eleven* (comp. ἐν-δεκα, &c.) in the *fem.* as well as in the *masc.* "Sebat": the names of the months as found in the books of Zech., Esth., and Neh., are most of them of Assyrio-Babylonian origin: they are in use among the Jews to this day. The following is a table of the months:

No. of Month.	Old Hebrew Name.	Assyrio-Babylonian.	Later Hebrew.	No. of days in an ordinary year.	Corresponding to our
1.	חֲדָשׁ הָאֲדָרָה (Ex. xiii. 4—Deut. xvi. 1).	Ni-sa-an-nu.	נִסָּן (Neh. ii. 1, Esth. iii. 7).	30.	March—April.
2.	יָרֵחַ (1 Kings vi. 1, 87).	Ai-ru.	אֲיָר (Non-biblical).	29.	April—May.
3.	No name occurs.	Si-va-nu.	סִינָן (Esth. viii. 9).	30.	May—June.
4.	"	Dhu-mu-zu.	דִּמְזִי (Non-biblical as the name of a month, but see Ezek. viii. 14, which seems, however, to refer to the sixth month, see ver. 1).	29.	June—July.
5.	"	A-bu.	אָב (Non-biblical).	30.	July—August.
6.	"	U-lu-lu.	אֱלֻל (Neh. vi. 15).	29.	August—Sept.
7.	יָרֵחַ הָאֲדָרָה (1 Kings viii. 2).	Taš-ri-tu.	תַּשְׁרִי (Non-biblical).	30.	Sept.—Oct.
8.	כֹּסֶל (1 Kings vi. 88).	"The eighth month."	קִסְלֵא (Rt. cogn. in sense to כֹּסֶל).	29.	Oct.—Nov.
9.	No name occurs.	Ki-si-li-ru.	כִּסְלִי (Neh. i. 1, Zech. vii. 1).	30.	Nov.—Dec.
10.	"	Ti-bi-tuv.	תִּבְתָּ (Esth. ii. 16).	29.	Dec.—Jan.
11.	"	Sa-ba-tu.	שֶׁבַט (Zech. i. 7).	30.	Jan.—Feb.
12.	"	Ad-da-ru.	אֲדָר (Esth. iii. 7).	29.	Feb.—March.
13 (intercalary).	"	"The month after Addaru."	אֲדָרִית (Non-biblical).	30.	

It will be observed that in an ordinary year the months consist alternately of 30 and 29 days. A month containing 30 days is called אֲדָר "full," one containing 29 days is called אֲדָרִית "defective."

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

The name "Iddō" is here (as in Ezr. v. 1, vi. 14, Neh. xii. 4, 16) spelt with a final ם; but in i. 1 and in Chronicles it is without the final ם.

In mentioning the months, if the numeral required have an *ordinal* form, that form is used as (i. 1) בַּחֹדֶשׁ הַשְּׁמִינִי; but, if the numeral be higher than ten it has no ordinal form, and therefore there is no choice but to use the cardinal: hence we get עֲשֶׂת־עָשָׂר חֹדֶשׁ "the eleventh month." (On the *metheg* see Excurs. II. A. 1.)

לִילָה has the accent on the penultimate because it is a *masc. nom.* (לִיל and לִילָה) with an additional final ה. But all *fem. nouns* (subst., adj., and part.) which end in ה have the acc. on the *last syll.*¹: thus נַחֲלָה is a *fem. noun* meaning inheritance, but נַחֲלָה (Ps. cxxiv. 4) is a *masc. noun* = נַחַל "a valley." The additional ה is a remnant of the ending of the accusative case, though in many instances the force of the case is lost, and לִילָה is simply the nominative. The Semitic case-endings were Nom. *um*, Oblique *im*, Acc. *am*, in Arab. they are still *un*, *in*, *an*, and after the def. article simply *u*, *i*, *a*. In Hebr. traces of these cases are found, e.g. of Nom. in *o* as the final ם of חֵיתוֹ (Gen. i. 24), בָּנוּ (Numb. xxiv. 3): the Oblique is *i*, as the final י of דְּבַרְתִּי and מַלְכֵי (Ps. cx. 4), and of בָּנֵי (Gen. xlix. 11), &c.: the Acc. in *om* used adverbially as פְּתָאִם "suddenly," or in *am* as הִנָּם "in vain," רִיקָם, &c.: or in *ah* as לִילָה "by night" (Ps. i. 2), and in the final ה denoting "motion to" as נַחֲלָה מֶ "to the river of Egypt" (Numb. xxxiv. 5). The nom. and oblique case terminations have quite lost their force, it is only the accusative ending which has (and that in

¹ Such *fem. forms* as יְשׁוּעָה (Ps. iii. 3) have the additional ה.

the majority of cases) retained its force.—The word **הָרֵם** (Is. xli. 19, lv. 13, Neh. viii. 15) “a myrtle,” by the absorption of the *d* and the change of **ד** into **ר**, becomes in Talmudic (Traditional Pronunciation) *assā*, in Aram. *āsā*, and in Arab. *ās*.—**מִצְלָה** has the *simān rāpheh* (see Excurs. iv.) over the **ל**, to show that the **ל** is not to be doubled after the *gibbuṣ* (see on verse 13), and that it is therefore from the Root **צִלַּל**, and means “depth,” “hollow”; and not from Root **צִלַּל**, and meaning “shady place.” The *gibbuṣ* (י) is only *shūriq* (י) written defectively (compare note on **נָאֵם** in verse 3).—**אֲרָמִים** (plur. of **אֲרוֹם**). Observe the *dagesh* in third root-letter, similarly in the next word, and in **עֲרוֹמִים** “naked” (Gen. ii. 25), only that there the *shūriq* is anomalously written instead of *gibbuṣ* before *dagesh forte*.—**שִׁרְקִים**. It is impossible to speak with any certainty about this word, as it does not occur elsewhere as an adj. of colour. There is, however, a Persian word *surch* “red,” “dun,” used of the hair of camels (**שִׁרְחִי**, Zend *ṣukhra*, Sanscrit *ṣukhrā* “red,” “bright”), which the Prophet *might* have brought from Persia, only that (if Justi be correct) the form of the word in Persian must at that time have been *thukhra*. Again, there is an Arabic word with the **ר** and **ק** transposed **שִׁקְר**, from which comes the adj. *ashqar* “red,” used of men or horses, with which most commentators are inclined to identify our word. But, we cannot with some connect it with Talmudic **שִׁרְק**, **סִרְק** and **שִׁרְקָן** “red paint” or “rouge,” because that is probably the Greek *στυράον*. While, however, **שִׁרְק** does not occur elsewhere in Bibl.-Hebr. as an adj. of colour, it does occur, viz. in (Is. xvi. 8) **שִׁרְקִיהָ** (another instance of *dagesh forte* after *shūriq*), as “its [the vine’s] branches” or “clusters.” Comp. **שִׁרְק** (Is. v. 2, Jer. ii. 21), and **שִׁרְקָה** (Gen. xlix. 11), a choice kind of vine, which Abu-l-Walīd (*Hebr.-Arab. Dict.* ed. Neubauer, col. 751) calls *sherīq*, and says that it is the choicest kind grown in Syria. Also **שִׁרְקוֹת** “combs” is used with reference to working “flax” (Is. xix. 9).

לִילָה would mean “by night,” but **הַלִּילָה** (comp. **הַיּוֹם** “to-day”)

means properly “to-night” (Gen. xix. 5, 34, xxx. 15), and
 Constructions. here “on this night” (the night of the 24th) is equivalent to **בְּלִילָה הַזֶּה** (Ex. xii. 12). For, though it is true that the Jews count from the evening, so that the evening of the 24th is regarded as

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood

among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

the 25th, yet, when a particular day is mentioned, and then such an expression occurs as "in the evening," &c. (Ex. xii. 18), it denotes the evening of that day.—בְּצֶלֶל "in a certain hollow": the article is used in the (practically) *indefinite* sense, as in הַפְּלִיט "a certain fugitive" (Gen. xiv. 13), see my *Fragment of T. B. Psachim*, p. 94, note 36.

Hallāy'lāh, τὴν νύκτα. *Bén hā'dassim* "sher bamm'zuldāh, ἀναμέσον τῶν ὁρέων τῶν κατασκιῶν. For הַרְרִים they seem to have read הַרְרִים, a plur. of הַר "mountain," which occurs often LXX., etc. in the constr. (e.g. Ps. l. 10), and also with suffixes (e.g. Deut. viii. 9). Some have supposed that they may have read הַרְרִים, which they translate ὄρη in Is. xlv. 2. Either solution supposes ר to have been read for ד. Others have suggested that the LXX. merely translated conjecturally, and imagined that "mountains" must be the meaning here, because of the mention of "the two mountains" in vi. 1. For the colours of the horses we have (1) "dummitm πυρροί; (2) s'ruqqim ψαροὶ "starling-grey" καὶ ποικίλοι; (3) l'bhāntm λευκοί. In chap. vi. they are as follows: (1) as here, both in Hebr. and LXX.; (2) sh'chōrtm "black" LXX. μέλας; (3) as here, both in Hebr. and LXX.; and then there is (4) אֲמָצִים בְּרָדִים LXX. ποικίλοι ψαροί. Whence it would appear that the LXX., being unable to understand s'ruqqim, rendered it ψαροὶ καὶ ποικίλοι in order to give *four* colours as in chap. vi. We may note here that the colours in Rev. vi. are λευκός (lābhān); πυρρός (ādōm); μέλας (shāchōr); and χλωρός "pale" (the equivalent, probably, of bārōd). For hāh'dassim Aq. and Symm. give correctly τῶν μυρσινεώνων.

Strong *Vāv* with the Imperfect has the power of drawing back the accent from the ultimate to the penultimate, when no quiescent *sh'va* or *dagesh forte* intervenes between the two syllables. Consequently (since we cannot have a long vowel in a closed syllable) the last vowel must be shortened. Thus יִאֲמַר becomes יִאֲמַר. But in the case of a pausal accent it remains in its original place, thus: יִאֲמַר (ver. 10)¹. In the 1st pers. sing. the accent is not

Verse 9.
Words.

¹ See further in notes on ch. v. 5.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

drawn back, even when not in pause: thus we have **וְאֵלֶיךָ פָּרַתָּה** (Jer. xiii. 7), but the verbs quiescent **לֵד** are an exception¹, e.g. the form **וְאֵרָא** (ii. 1), and **וְאֵעַן** (iv. 4); so **וְאֵפֶן**, **וְאֵעַל**, and **וְאֵעֵשׂ**.—**דִּבֵּר**, the pres. partic. is the only part of the Qal of this verb that is commonly used in the sense of “speaking” (but we find the past partic. **דִּבֶּר** in Prov. xxv. 11, and the infin. with suff. **דִּבְרֶךָ** Ps. li. 6).—**אֵרָאֲךָ** happens never to occur except with a disjunctive accent, therefore it is always **אֵרָאֲךָ** (Gen. xii. 1, Judg. iv. 22) with *segōl* under the second **א**, and *dagesh forte* in the **ך**. The pausal form of the suffix when it is *possessive* (not *objective*) is **ךָ** without *dagesh*: thus **צִדְקָךָ** “thy righteousness” (Job viii. 6). Out of pause such a verb would take simply **ךָ** as **אֵעֵשְׂךָ** (Gen. xii. 2).—On the *metheg* of *Phithhalléc* see Excurs. II. B. 4.

Haddōbhēr bī (LXX. *ὁ λαλῶν ἐν ἐμοί*). The verb *dibbēr* is found generally construed with **אֵל**, **ל**, or **עִם** of the person spoken to. But, in the case of God's speaking by revelation, the preposition **בְּ** is often used, perhaps on account of the subjective nature of revelation (comp. Numb. xii. 6, 8, Jer. xxxi. 30, Hab. ii. 1). *Māh-hēmmāh ēlleh*, the pronoun **הֵמָּה** discharges the office of the verb “are”: “I [emphatic] will show thee what these *are*” (LXX. *τί ἐστι ταῦτα*). But above the emphasis is on *these*: *māh-ēlleh* “what (are) these?” (LXX. *τί οὗτοι*). Observe the same constructions in iv. 4 and 5; and comp. Ps. xxiv. 8 and 10.

On the first *metheg* on *Vāyyā* “*nu*” see Excurs. II. B. 3.—*Hā’īsh*
 Verse 11 *hā’ōmēd*, “the man who was standing,” i.e. who has already
 Words. been mentioned as standing, and therefore, necessarily, to be identified with the man “riding on a bay horse” of verse 8, and also, doubtless, with “The Angel of the Lord” of ver. 11.—*Yōshēbheth v’shōqāteth* is, hardly, a hendiadys for “dwelling at ease” (**יוֹשֶׁבֶת לְבָטָח**)

¹ See further in notes on iv. 4.

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou

hast had indignation these three-score and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

Judg. xviii. 7), since **ישב** sometimes (as in Mich. v. 3) has that meaning when standing alone; but, rather, **ישבת** means "dwelling at ease," and **ושקמת** "and that, in a state of insolent assumption of security" (comp. **ושלוח** vii. 7, and **ושקמת** **ושלוח** 1 Chron. vi. 40). LXX. for *Yōshēbheth* has *κατοικείται*, as in ii. 5 (Hebr. 9) *κατοικηθήσεται* (correctly there) for *Tēshēbh*.

Since the NAME *YHVH* cannot take the article, and the article cannot be put before a noun in construct, it might have been difficult to say whether **מלאך** meant "an angel of the LORD," or "the Angel of the LORD." But, considering that *eth* is prefixed (which is, as a rule, the case only with defined nouns), and the participle *hā'ōmēd* occurs afterwards (with the *def. article*), and that *Mal'ac Adōnāy* occurs so frequently to denote a particular Angel, it must needs be so here. He is, of course, to be identified with "the man" of verses 8, 10. For, had he been a fresh person introduced here, the construction in the next clause must have been **וגם הוא עמר**.

רחם "he pitied" is *usually* construed (as here) with a direct object, or absolutely (as Jer. xxi. 7). But sometimes (e.g. Ps. ciii. 13) with **על**. The construction of **ועם** is exactly similar (the only passage in which it is construed with **על** is Dan. xi. 30). **זה שבעים שנה**, this is just the construction in the English: "this seventy years," compare vii. 3, and **זה פעמים** "this twice" (Gen. xxvii. 36).

Zā'amtāh ὑπερείδες, translating euphemistically. For *zēh shibh'im shānāh* τοῦτο ἑβδομηκοστὸν ἔτος.

LXX.

נחמ (as in Is. lvii. 18, ed. Baer). The *simān rāphēh* over the **מ** denotes (as in **מצלה** ver. 8) that the letter is not doubled, and that the *qibbuṣ* is only a *shūriq* written short (see Excurs. iv.). So, the word is the same as that which occurs (with suffix) in Hos. xi. 8 **נחומי**. It is a *pi'elistic substantive* (not an ad-

Verse 13.
Words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. 15 And I am very sore displeased

jective) of the form of שְׂמִירִים "special observance" (Ex. xii. 42); on the *metheg* see Excurs. II. A. 1. Another form of substantive also from the Pi'el of the same verb, and having a meaning similar to that of נְחָמִים, is נְחֻמִּים. These nouns (here mentioned) are used in the plural for the sake of strengthening their meaning.

דְּבָרִים נְחָמִים. Had *nichumim* been an adjective agreeing with

Constructions and interpunction. *d'bhārtim* there would have been no need to place a conjunctive accent on דְּבָרִים (as there is in the preceding clause); for, see the first words of the chapter בְּחֹדֶשׁ הַשְּׁמִינִי, where *hashsh'mēnt* agrees with *chōdesh*, and yet חֹדֶשׁ is furnished with a disjunctive accent *pashtā* (which is always placed on the last letter of the word: while, if the tone-syllable be the penultimate, an additional accent of the same form is placed on the consonant which bears the vowel of that syllable). But *nichumim* is, as we have said, a substantive: we must therefore either take it as in apposition with *d'bhārtim* meaning "words [viz.] comfort," or understand דְּבָרִים נְחָמִים as standing for דְּבָרִים [דְּבָרִי] נְחָמִים "words [viz. words of] comfort," like הָאָרֶן הַבְּרִית (Josh. iii. 14), which may be taken as equivalent to הָאָרֶן [אָרֶן] הַבְּרִית "the ark [viz. ark of] the covenant." But see note on iv. 7.—By LXX. *Nichumim* is rendered as an adj. παρακλητικός.

קָנָא is the perfect used to denote the immediate past, the action

Verse 14.
Words and constructions.

being continued in the present: it is best translated by the English present¹. "Thus saith the LORD" in this verse is the same use of the tense. This verb קָנָא when construed with ל (as here, Numb. xxv. 13, &c.) denotes "to be jealous, or zealous, for," but with the acc. (Numb. v. 14), or ב (Gen. xxx. 1), "to be jealous against." On *qin'āk g'dōlāk* compare note on ver. 2.

The adj. שָׁאֵן is of the same form as רֵעֵן "green" (which latter

Verse 15.
Words.

has no fem. or plur. in use). The doubling of the last letter, substituting a *pathach* followed by *dagesh forte* for *qāmāç*, before the plur. termination occurs also in such forms as the

¹ Driver (*Hebrew Tenses* § 10) compares, rightly, the so-called "aorist of immediate past" in Greek, as ἐδέξαμην "I welcome."

with the heathen *that are* at ease : | and they helped forward the affliction.
for I was but a little displeased, |

following; מַטְעָמִים (Gen. xxvii. 4), מַטְעָמוֹת (Prov. xxiii. 3, 6); compare also נָמַל plur. גְּמָלִים, קָמַן plur. קָמָנִים &c., and our note on *“dummīm”* (verse 8). On מָעַט the Massoreth says קָמַץ בּוֹקֵף, i.e. the *pathach* of the word is turned into *qāmāṣ*, although the disjunctive accent on the syllable (viz. *zāqēf*) is not strong enough to have such an effect in most cases.

‘ni qōṣēf is the Present Tense. It seems to be used here, in preference to the Perfect (compare *qinnethi* ver. 14), because the very word קִצְפָּתִי is required in the second section of the verse to be used as an actual Perfect, and it would have been extremely awkward to use the same tense of the same verb in two different ways in the same verse.—*‘shēr* means here “for,” “because” (= יַעַן אִשֶּׁר or יַעַן כִּי), comp. Gen. xxx. 18, xxxiv. 13, 27, &c.—*V’hēmmāh* “and *they*” is emphatic; but not the *‘ni* above (except in so far as there is a contrast between “I” and “they”) because the pronoun is, as a rule, required with the participle, when it represents the Pres. Tense; for a case in which the pronoun of the First Person is supplied with a partic. from a verb in the First Person, which comes in the next verse, see chap. ix. ver. 12.—עֲזָרוּ לָרָעָה. Some would render this “helped the evil,” after the analogy of such passages as לָעֲזֹר לְהַרְדֵּעַז “to help Hadadezer” (2 Sam. viii. 5). But it seems better to understand לָרָעָה (as in Jer. xlv. 11) in the sense of “for evil,” the prefix ל being used as it is after *‘azrū* in 2 Chron. xx. 23, עֲזָרוּ אִישׁ בְּרֵעֵהוּ לְמַשְׁחִית, “they helped, each against other, for destruction,” i.e. “they helped to destroy each other.” In this example the verb עֲזָר is construed with ב “against,” and the substantive with ל is merely complementary. The verb, here, we take as used absolutely, as in Is. xxx. 7, “And as for Egypt, utterly in vain, do they help.” So that we should render עֲזָרוּ לָרָעָה “But *they* helped for evil,” meaning “And they cooperated [with me, *but*] for evil.”

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

הַשְׂאֲנָנִים τὰ συνεπιπτόμενα. The ננ seems to have been read as ת, so that they read הַשְׂאֲתִים, partic. of שִׁית; comp. the

LXX.

form קָאם 3rd perf. (Hos. x. 14). For this meaning of *shēth*

comp. (Ps. iii. 7) אֲשֶׁר סָבִיב שָׁתוּ עָלַי. For this meaning of עָוְרוּ they give *συνεπιπτόμενα*.

The עו written close together might give ש, and ך seems to have been read as ת, giving שָׁתוּ.

Observe that יְרוּשָׁלַם (except in Jer. xxvi. 18, Esth. ii. 6, 1 Chr.

Verse 16.
Words.

iii. 5, 2 Chr. xxv. 1, xxxii. 9) is always spelt defectively, i. e. without *yūd* in the last syllable.—On the accent of

יִבְנָה, and the *dagesh* in בָּה, see Excurs. iii. The *K'ṭhīb* קֹה (which form occurs only as *k'ṭhīb*, and that only again in 1 Kings vii. 23, Jer. xxxi. 39) must be read קֹה, after the analogy of קָצָה (Gen. xix. 4).

The *K'ri* is קו (or, rather, קן, ed. Baer); comp. צו. Either word would mean "a line."

Shābhī should be rendered "I am returned," as the Present complete, rather than as the Prophetic Perfect "I will return" (which *grammatically* would be equally admissible).

Constructions.

תְּפֹצֵצְנָה stands for תְּפֹצֵצְנָה; Baer correctly edits it תְּפֹצֵצְנָה with

Verse 17.
Words.

the *šimān rāphēh* over the ן, as he does also תְּהִימָנָה (Mich.

ii. 12); see Excurs. iv. In chap. xiii. 7 the same word is used of "being scattered," in a bad sense, and such is the ordinary use of the verb. But in Gen. x. 18 the Niph. (it is exactly equivalent to the Qal in this verb) is used of "being spread," not in a bad sense. And so the Qal is, undoubtedly, used here. The corresponding Arab. *fāda yafādu* means "to be abundant," in which sense פָּרַץ is, however, the common word in Hebr. See note on ii. 10.—The מן of מְנוּב denotes "on account of," as in מְנוּב "on account of the multitude of" (ii. 8).

LXX. has ἐν διαχυθήσονται... ἐν ἀγαθοῖς.

נָחַם (Qal *Nāqám* unused) may, as far as grammatical form is concerned, be either the Perf. Niphal or Pi'el. But the Niph. means "to pity," and is construed with עָל, אֵל, or ל, or מן (see Dictionaries); while in the Pi'el it means "to comfort," and is construed with the direct object as in Gen. i. 21, Job ii. 11, and here (and sometimes with a complementary עָל or מן of the thing *concerning which* the comfort is given, as in Isa. xxii. 4, Gen. v. 29).—בָּחַר "to choose" is (normally) construed with ב of the thing chosen.

Constructions.

Except 'od for εἰ there is nothing in the Hebr. to correspond with the words καὶ εἶπε πρὸς μὲ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ ἔτι. The translators seem to have borrowed the words from ver. 14 (such is the common practice of the LXX., comp. p. 9).

LXX.

Between the first revelation to Zechariah (i. 1—6), and the series of visions, &c. contained in Zech. i. 7—vi. 15, Haggai had received the revelations of Hag. ii. 10—23. Therein God had foretold "I will shake the heavens, and the earth: and I will overthrow the throne of kingdoms, &c."

Remarks.
Verses 8—17.

The people were, no doubt, in eager expectation, waiting for this promised overthrow of their enemies. The object of this vision was to assure the prophet (and through him the people) that, though this overthrow had not yet commenced, God's eyes were open, and He was (as it were) sending forth His angelscouts to reconnoitre, and that, consequently, He was preparing to perform His word. From the grammatical considerations mentioned above it is certain that "the man who stood among the myrtles," and "the Angel of the Lord" are identical. We need not, therefore, enter into the controversies, which have arisen on the subject. With regard to the colours of the horses, since "bay" is first mentioned, it is hardly probable that *s'ruggim* means another shade of "red." I should, therefore, either render it conjecturally "starling-grey," following the LXX., or suggest that it is a corruption of *s'chōrim*, "black." Since the angel-interpreter gives us no clue to any symbolical meaning of the colours, and therefore all interpretations of this kind must needs be merely conjectural, it seems best to suppose that these colours were mentioned, as those most commonly found among horses, for the purpose of making the picture more realistic (or, because they so appeared to the prophet in the vision). The variety of the opinions of those, who attach symbolical meanings to the colours, is in itself sufficient to show how little dependence can be placed on such interpretations. The following are specimens of such interpretation, (1) that of KEIL: The riders on *red* horses are to cause war and bloodshed, those on *pale-grey* (*s'ruggim*) to cause hunger, famine and pestilence, those on *white* go to conquest. But this explanation takes no account of the single horseman on the red (bay) horse. Moreover victory implies bloodshed, as much as does war, so that there is no practical distinction made between the *red* and the *white* horses. (2) EWALD deprives "the man standing among the myrtles" of his horse, then he renders the colours of the horses *bright-red*, *brown*, *grey*, and supplies *dark-red* (from his interpretation of vi. 3). Having thus arranged the colours to his fancy, he compares this vision with that of the chariots in chap. vi., and sees in the

colours the mission of the riders to the four quarters of heaven. The *red* denotes the East, the *brown* (= black of chap. vi.) the North, the *grey* (i.e. *lābhān*) the West, the *dark red* the South! (3) VITRINGA interprets the three colours as follows: *red* times of war, *varicoloured* times of varying distress and prosperity, *white* times of complete prosperity, which were sent on the Jewish people. (4) KLEFOTH considers the colours to denote the different lands in which the riders discharge their mission, viz. Babylon, Medo-Persia, and the Græco-Macedonian empire. (5) RABBI MOSHEH ALSHEKH, the cabbalist, interprets *red* of the company of Gabriel which inclines to Strict Justice, *struggim* of that of Raphael (who is the angel of *healing* after smiting, that is Justice tempered with Mercy), *white* of that of Michael who inclines to Free Grace. But enough has surely been said to show the futility of such methods of interpretation. We will only add that, while the author of the Revelation undoubtedly borrows the idea of the different coloured horses from Zech. and gives them such meanings as suit his purpose, it would be most uncritical to interpret Zechariah by means of the book of Revelation. The mystical interpretation of the words *myrtles* and *the hollow* are equally fantastic. By some the myrtles are said to represent the Pious, by others the Theocracy, or the Land of Judah; and *the hollow* is said to symbolize Babylon, or the Degradation into which the Theocracy, or Judah, had fallen. But what need of such far-fetched ideas? A hollow place where there would be water, and shade of trees, is, of course, a most natural place for a troop to be represented as halting at. Whether there was actually such a place near "The Horse-Gate," well known at that time, we cannot say.

(CHAPTER II. in the Hebrew.)

E. V. CHAP. I. 18—21, and CHAP. II.

(Hebr. II. 1) 18 Then lifted I | up mine eyes, and saw, and behold
four horns.

SECOND VISION. THE FOUR HORNS AND THE FOUR SMITHS.

On the form קַרְנָא see on i. 9. קַרְן "a horn," like the name of
 Verse 1. most things which usually are found in pairs, is ordinarily
 Words. used in the *dual* instead of the *plural*. In this case there
 are two forms, viz. קַרְנִים (Amos vi. 13, Hab. iii. 4), and קַרְנֵים
 (Daniel viii. 3, 6, 20). The construct of both is קַרְנֵי; if from the
 former the *sh'va* under the ך is quiescent, if from the latter it is moving;
 but since ך is not a *BeGaDGeFaTh* letter there is no means of discover-
 ing which is the case here. The plur. קַרְנוֹת (constr. *qar-nōth*) is used
 only of the *altar-horns*, or (Ezek. xxvii. 25) other *artificial* horns (compare
 פַּעְמוֹת the artificial feet Ex. xxv. 12, 1 Kings vii. 30); or *figuratively*
 as in Ps. lxxv. 11, and here.

(Hebr. II. 2) 19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

(Hebr. II. 3) 20 And the LORD shewed me four carpenters.

(Hebr. II. 4) 21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that

וְרָךְ (accentuated, of course, on the last syllable, viz.

under the רָ) is the Pi'el of וְרָךְ.

Verse 2.
Words.

Observe that אֶת is prefixed to *Y'hūdāh* and to *Yisrā'el*, but not to *Y'rūshālāim*. In Post-captivity language (comp. Mal. ii. 11) "Judah," and Israel-cum-Jerusalem, seem to have been an exhaustive expression for "the whole nation." LXX. [i. 19] supplies κύριε from ver. 9.

Constructions.

חָרֵשׁ is a substantive of the form חָנָב a thief (not of the form חָבֵר, plur. חָבֵרִים). The *qāmāṣ* under the *chēth* stands for *pathach* followed by *dagesh forte*, and is therefore immovable; thus the constr. is חָרֵשׁ, as in חָרֵשׁ אֶבֶן (Ex. xxviii. 12) "an engraver of precious-stones," חָרֵשׁ בַּרְזֶל (Is. xlv. 12) "a worker in iron," חָרֵשׁ עֵצִים (ibid. 13) "a carpenter": and the plur. is חָרָשִׁים, constr. חָרָשֵׁי (Is. xlv. 16), with *metheg* under the *chēth*. (Excurs. II. A. 1.)

Verse 3.
Words.

"And the LORD showed me," sometimes, as in iii. 1, it is not said who was the person who showed. Perhaps this verse may afford the correct clue. Remark.

כָּאֵם should be without a *dagesh* in the כ (see Excurs. III.).—לִידֹת is infin. constr. Pi'el of יָדָה. The verb only occurs once in the Qal, viz. Jer. I. 14, יָדוּ אֵלֶיהָ "shoot ye at her." In the Pi'el it always, elsewhere, means to cast a lot, נָזַל (Joel iv. 3, Obad. 11, Nah. iii. 10), or in the form וַיִּדּוּ אֶבֶן (for וַיִּידוּ) "and they cast a stone (or stones)," in Lam. iii. 53.—לִזְרוֹתָהּ is, of course, the infin. Pi'el of the word זָרָה (above), with the pron. suff. 3rd fem. objective.

Verse 4.
Words.

no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

וְרִי must be taken as an actual Past, and not as a Prophetic Perfect, because the Perf. Tense נָשָׂא, in the subordinate clause, thus limits its meaning.—The expressions עַל פִּי, לְפִי, כְּפִי, “in proportion to,” are, in any but Post-captivity books, only used with a noun (or pronominal suffix as in Job xxxiii. 6) following. In Lev. xxvii. 8 עַל פִּי אֲשֶׁר תִּשְׁנוּ יָד הַגֶּדֶר, “in proportion to *what* (= *that* which) the ability of the vower may be able to compass,” is no exception; for, the relative אֲשֶׁר (or the antecedent understood in it) is the noun after פִּי. But in Malachi iii. 9 we do find כְּפִי governing a relative clause כְּפִי אֲשֶׁר אֵינְכֶם שֹׁמְרִים “because that (or since) ye do not keep,” like the more modern Hebr. לְפִי שׁ. Now, כְּפִי in the passage before us is put for כְּפִי אֲשֶׁר (comp. יַעֲזֵן אֲשֶׁר, &c.), only not in the sense in which it is used in Malachi, but as meaning “so that,” Fr. *de sorte que*, modern Hebr. בְּאֹפֶן שׁ. Thus, in the only two biblical passages in which we have כְּפִי אֲשֶׁר as a relative particle it means “because that” (introducing the cause), and “so that” (the effect).—הַנִּשְׂאִים “which lifted up,” not “which do lift up”: since the tense of the participle depends on the context, and it is here already settled by the Perfect נָשָׂא.

[i. 21.] After the words τὰ διασκοπήσαντα τὸν Ἰουδα follow καὶ τὸν Ἰσραὴλ κατέαζαν, because in ver. 2 (i. 19 LXX.) Israel, as well as Judah, was mentioned.—כְּפִי simply καί.—*L'hachérid ôthâm byaddôth* τοῦ ὀξύναι αὐτὰ εἰς χεῖρας αὐτῶν, reading להחריד as להחריד (as Hiph. of חדר) and taking לִידוֹת as לִידוֹת = לִידִים! They insert τέσσαρα before κέρατα, and read יהודה as יהוה, Κυρίου.

The first vision had revealed to the Prophet, that God was about to fulfil His promise of breaking up the self-complacent security of the Gentile world. The second vision is intended to give him additional assurance, by showing how God had already destroyed some of those, who had in time past scattered His people, and by declaring that He would continue to do so. We have already shown in our note on the expression “so that no man *did* lift up his head,” that the scattering of Israel referred to must be that of the past. We must, therefore, at once reject the interpretation, which would make the four horns refer to the Assyrian, Babylonian, Medo-Persian, and Græco-Macedonian

(E. V. II. 1, Hebr. II. 5) I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.
(Hebr. II. 6) 2 Then said I, Whither goest thou? And he said

Empires, because the latter had not yet come into existence. For the same reason we must, still more emphatically, repudiate the notion that they refer to the four Empires of the prophecies of Daniel, viz. the Babylonian, Medo-Persian, Grecian, and Roman. EWALD, and HIRTZIG, again have recourse to the four quarters of the heavens, and interpret the horses of Edom and Egypt (S.), Philistines (W.), Moabites and Ammonites (E.), and Syrians, Assyrians, and especially the Chaldeans (N.). But an objection to this view is that the greater number of these nations had no real hand in the dispersion of Israel and Judah. Having disposed of these theories, we have little hesitation in interpreting the *four horses* as symbolizing the *Assyrian, Babylonian, Egyptian, and Medo-Persian* Empires. For, though it is true that it was under the patronage of this last-mentioned Empire, that they were carrying on the rebuilding of the Temple, and that it was Cyrus who first passed a decree for the return of the Jews, yet the intervening kings had listened to the accusations of their adversaries, and had decreed the cessation of the work of restoration, and may well be reckoned among the oppressors of the Nation. This vision, therefore, assures the Prophet that, as the horn of the power and hostility of Assyria, Babylonia, and Egypt had been broken, so should that of Persia be cast down, that nothing might be left which could hinder the people from consummating the work of restoration. With regard to the four workmen WRIGHT goes so far as to identify them with *Nebuchadnezzar* who shattered the power of Assyria, *Cyrus* who broke down the pride of Babylon, *Cambyses* who finally subdued Egypt (which had been but humbled by Nebuchadnezzar) and *Alexander the Great* who in his turn levelled the might of Persia in the dust. But KOEHLER supposes that they merely refer to the means in general, whereby God's Providence overthrows the enemies of His people.

THIRD VISION. THE MAN WITH A MEASURING-LINE.

וְהָיָה, "whither?" is compounded of הָיָה = הָיָה "where," and הָ (unaccentuated) a remnant of the acc. case-ending denoting "towards" (see above, note on *láy'lah*, i. 8). The הָ has the *simán* Verse 6. Words. *rāphéh* (see Excurs. III. and II. A. 5).—לָמַד is the infin. constr. of מָדַד "to measure," with לָ prefixed. When לָ is prefixed to a monosyllabic infin., or to one from פָּ or פָּ verb (not in construction), it takes *qāmāṣ*, thus לָדַעַת to know, לָשֵׁבַת to sit, לָמַד to measure (but this is *not* the case with the prefixes בָּ and כָּ). As far as form is concerned לָמַד might be the infin. absol. of לָמַד "to learn."—כִּמָּה denotes "how much?" of quantity, length, time, &c., either in the *oratio recta*

unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

(Hebr. II. 7) 3 And, behold, the

angel that talked with me went forth, and another angel went out to meet him,

(Hebr. II. 8) 4 And said unto

or *obliqua* (as here); or "how much!" i.e. ever so much, or many, as in vii. 3; or (in accordance with the custom, so common in languages, of using a question to imply a negation) it is used (Job xxi. 17) in the sense of "*How often* [how seldom! if ever] is the lamp of the wicked extinguished?"

All infinitives are nouns substantive. Most of them in Hebrew are of a masc. form, as פָּקֵד, constr. פִּקְדָּה. But some (especi-

Verse 7.
Words.

ally from verbs פָּ and נָ, e.g. לָדַת, and לָדָה, "to bring forth," שָׁבַת "to sit") are fem. in form: thus לְאַהֲבָה אֶת־יְהוָה "to love the name of the LORD" (from אָהַב), וּלְיִרְאָה אֹתוֹ "and to fear Him" (from יָרָא). And so from קָרָה, "to meet," we have an infin. of a fem. (but always of a *construct*) form, viz. לְקַרְאֵת "to meet the LORD," לְקַרְאֵתְכֶם "to meet you," (ver. 7) לְקַרְאֵתוֹ "to meet him"; in which it will be noticed that (1) an א is introduced, as though the root were קרא, (2) the vowel is always thrown back on the ר, and the א is quiescent, thus לְקַרְאֵת is for לְקַרְאֵת (compare מְלֶאכֶתוֹ "his work" for מְלֶאכֶתוֹ), (3) before another noun, or the heavy suffixes כֶּם and בֶּן, the form is קַרְאֵת, but before the other suff. it is קַרְאֵת.

[ii. 3.] ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἰστήκει; either reading נִצַּב for

LXX. נִצַּב, or giving what they conceived to be the general meaning.

The u of רִי is long, it is merely *shūriq* written *defectivè*, so too the

Verse 8.
Words and
constructions.

u of וְנָסָה (ver. 10); see note on i. 3. נֶעַר denotes a male, from infancy (as Moses in the ark of bulrushes, Ex. ii. 6) to the prime of life (as Isaac, when his father was about to sacrifice him at the age of thirty, Gen. xxii. 5—15).—The full form of הָלָל is

him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein :

(Hebr. II. 9) 5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

הַלְלוּהָ, which latter is always masculine, while the former is used once as fem. (2 Kings iv. 25). A fem. form הַלְלוּ occurs once (Ezk. xxxvi. 35). The word הַלְלוּ is compounded of the def. article הַ, an intensive demonstrative element לָ, and the ordinary demonstrative pronoun הָ, thus *ha-llā-zeh* exactly corresponds with the Arabic *al-la-dhī*, which, from being originally a demonstrative, has passed into a relative pronoun "who," "which"; comp. Engl. "that," Germ. "der, die, das."—פְּרוֹת "plains," then "unwalled-towns," "suburbs" (comp. Arab. *farz*, "a plain"). The word may be taken as used adverbially, or as the accusative of limitation (these being but two different ways of speaking of one and the same construction); compare notes on i. 2.—The verb יָשַׁב means not only to "sit," "dwell," "remain," "inhabit," but also "to be inhabited," as here (comp. Is. xiii. 20); such is also the case with the verb שָׁכַן (ibid.). LXX.—[ii. 4] *κατακάπτως*, freely, for *p'rāzōh*.

On the *dagesh* in the ל of *eh'yeh-llāh* see Excurs. III.—*Sābhīb* is a substantive meaning "circuit," it is used here (comp. Ps. iii. 7) in the accusative (but without any distinctive termination) as an adverb "round about."—In the first half of the verse the verb "to be" is followed by the acc. *chōmāth ésh*. We may assume that this is the acc. (and not the nominative as it would be in Latin) from the fact that in Arabic the verb *kāna* "to be" (together with the verbs of like meaning) takes the acc. after it. In the second half of the verse the same verb is followed by לָ, as by the Dative in the Latin example "*Exitio est avidis mare nautis*." The former construction may be illustrated by such a passage as ver. 13, or Gen. xii. 2 וְהָיָה בְרַכָּה "And be thou (i.e. and thou shalt be) a blessing"; and the latter by Zech. ii. 15, or Ex. iv. 16 וְהָיָה לְךָ לְפָה וְאַתָּה תִּהְיֶה לוֹ "יהיה לך לפה ואתה תהיה לו" both constructions are very common.—בְּתוֹכָהּ comes from תוֹךְ "midst," constr. תוֹךְ (there is also a word תוֹךְ Ps. x. 7, lv. 12, lxxii. 14, compare תַּכְבִּים Prov. xxix. 13, meaning "deceit," "oppress-

Verse 9.
Words and
constructions.

(Hebr. ii. 10) 6 Ho, ho, <i>come forth</i> , and flee from the land of the north, saith the LORD: for I have	spread you abroad as the four winds of the heaven, saith the LORD.
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sion," from an unused verb תָּכַךְ). There are two other common words of the form תָּכַךְ, viz. אָוֶן "emptiness," "iniquity" (e.g. אָוֶן Ps. xciv. 23), and מָוֶת "death," constr. מוֹת.

רוּי is often equivalent to אָוֶן "woe!" "alas!" as in Is. i. 4 רוּי גֵּי חֲמָא "woe to (or alas for) a sinful nation!"

Verse 10.
Words and
constructions.

But here (as in Is. xviii. 1, 2 ... רוּי אֶרֶץ צִלְצִל בְּנִפְתִּים

רוּי) (רוּי) כֹּל צִמָּא לְכוּ לָמִים and Is. lv. 1 לְכוּ מִלֵּאכִים it is

simply a particle of exhortation and calling. Thus רוּי רוּי may be correctly rendered "Ho! come ye!" It is practically equivalent to an Imperf. There is, consequently, no need to understand a verb בִּוְאֵן, or צִאָן (as E. V. *come forth*) before וְנָסוּ. —The *u* in the middle of וְנָסוּ is long and accentuated, it is merely *written* defectively (comp. note on i. 3). —בִּאֲרָבֶע. A few MSS. have בִּאֲרָבֶע, but this reading is of no importance (there is no reading לִאֲרָבֶע). The form אֲרָבֶע is *absol.* and constr. *fem.* Either the *absol.* or the *constr.* may precede its noun. —The Pi'el פָּרֵשׁ occurs in all *nine* times in the Hebrew Scriptures. Once (Ps. lxviii. 15 מִפָּרֵשׁ שְׂרֵי מַלְכִים) it seems to mean "to scatter." Seven times it is used of stretching forth the hands (Is. i. 15, xxv. 11 bis, lxxv. 2, Jer. iv. 31, Ezek. xvii. 21, Ps. cxliii. 6): here it seems to be used in the sense of "spreading abroad," i.e. "multiplying greatly," in which sense פָּרֵץ with פִּי is used, *intransitively* however (Gen. xxx. 30, Hos. iv. 10, Job i. 10). The verb must be rendered as the Prophetic Perfect "I will spread you abroad as the four winds of heaven."

[ii. 6.] They seem to have understood *pērāstē* in a bad sense "I will scatter"; then, feeling the difficulty of such an

LXX.

expression being made use of to the people on their return from captivity, they deliberately altered the passage into ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ σπνδάξω ὑμᾶς.

The man with the measuring-line seems to be simply a figure in the drama, and

Remarks on is not to be regarded as an angel (as in i. 8): for, he has no message

ii. 6-10.

to deliver, and is implicitly rebuked for his folly in endeavouring to measure the city. There is little need to discuss the question whether "is" or

(Hebr. ii. 11) 7 Deliver thyself, | O Zion, that dwellest *with* the daughter of Babylon.

“should be” or “shall be” is to be supplied with the expression “how great its width, &c.” The Vision refers, no doubt, to the future of Jerusalem, beginning from the time then present. The Interpreting Angel “goes forth,” i. e. leaves the Prophet’s side, and another angel “comes forth,” i. e. appears on the scene, and goes to meet him. In ver. 8 the speaker must be the “other angel,” otherwise he appears for no object or purpose. “This young man” is by many commentators understood of the Prophet; but, to us it appears much more probable that it refers to the “man with the measuring-line.” He is forbidden to measure the city, not because it was to become too great to be measured, but because it was to extend beyond its boundaries, whatever they might be, on account of the multitude of its inhabitants, &c. This promise was literally fulfilled: for Josephus (*Bell. Jud.* v. 4 § 2) speaking of Jerusalem in the time of Herod Agrippa says: *πλήθει γὰρ ὑπερχειρόμενη κατὰ μικρὸν ἐξείρπε τῶν περιβόλων, καὶ τοῦ ἱεροῦ τὰ προσάρακτα πρὸς τῷ λόφῳ συμπολίζοντες ἐπ’ οὐκ ὀλίγον προήλθον, καὶ τέταρτον περιουικηθῆναι λόφον, ὃς καλεῖται Βεῤεθὰ, κείμενος μὲν ἀντικρὺ τῆς Ἀντωνίας, ἀποτεμνόμενος δὲ ὁρύγματι βαθεῖ.* Compare the letter of Aristéas to Philocrátēs, in which a description of Jerusalem after the restoration is given; and the fragments of Hecataeus (who flourished under Alexander the Great), in which Jerusalem is described as a city fifty stadia in circumference, and inhabited by 120,000 men.

הַמְלִטִי, although with *ethnāch* (אֶ), is not in the pausal form הַמְלִטִי (after the analogy of הַשְׁמִירִי Jer. ix. 3), because Verse 11. Words. the verse being very short (like Gen. i. 1), and the second clause being in apposition with צִיּוֹן in the first clause, the sense does not end with the *ethnāch* sufficiently for the only verb of the sentence to take a pausal form with that accent. Had there been two verbs in the sentence, the first would have had the pausal form; for instance, if the verse had been: הִנֵּה צִיּוֹן הַמְלִטִי וְתַנּוּסִי יוֹשֶׁבֶת בַּת-בָּבֶל: — “Daughter of Babylon” means *inhabitants of Babylon*, like “Daughter of Zion” in ver. 14. — בָּבֶל means “gate of God,” and is a contraction of בַּב אֵל (comp. בֵּבֶת of the next verse), the old Assyrian name being *Bāb ilu*, which is a Semitic translation of the still older Accadian *ca-dimirra-ci* “Place of the Gate of God” (Sayce). — יוֹשֶׁבֶת means “dwelling with,” and is here construed with the acc., as (Ps. v. 5) יְגֹרֵדִי means יְגֹרֵד עִמָּדִי. The instances יוֹשֶׁב תְּהִלּוֹת (Ps. xxii. 4), יוֹשֶׁב

¹ Other 2nd pers. Impert. Niph. which occur are: הַנִּקְרִי, הַשְׁמִירִי, הַחֲסִי, הַרְגִּי, only once apiece: and, as it so happens, not one of them in pause.

(Hebr. II. 12) 8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that

toucheth you toucheth the apple of his eye.

(Hebr. II. 13) 9 For, behold, I will shake mine hand upon them,

הַכְרֵבִים (2 Sam. vi. 2) or יוֹשֵׁב אֲהָלִים (Gen. xxv. 27), &c., which are sometimes cited as parallels, are not suitable: for, in them the acc. denotes the thing inhabited, while here it denotes the people *with whom* the dwelling takes place.

LXX. [ii. 7.] *Hōy Çigyōn* they transl. εἰς Σῶν: somewhat similarly in Ezek. xxi. 15 (ver. 10 LXX.) אֵן is translated εἰς.

For אֶל־הַנָּגִים the Cod. Petropol. reads עַל־עֵינֵי. — עַל־ is an expression peculiar to this passage. Elsewhere it is [אִישׁוֹן]

Verse 12.
Words.

בַּת עֵין. It seems probable that בַּת is a fem. form of בָּת (the masc. of which is common in Arab. and Aram.) in the sense of "gate," "opening," which would be very suitably applied to the "pupil of the eye." (But see the Dictionaries.)

Constructions.

אֲחֵר is sometimes used as an *adverb of place*, as (Gen. xxii. 13) וְהִנֵּה אֵיל אַחֵר "and lo! a ram *behind*"; or as an *adverb of time* before a verb, as (Gen. xviii. 5) אַחֲרֵי תַעֲבֹרוּ "afterwards ye shall pass on," or, if before a substantive, with a *disjunctive* accent, as (Ps. lxxiii. 24) וְאַחֲרַי כְּבוֹד תִּקְחֵנִי "and, afterward, Thou wilt gloriously receive me." When, however, it is put before a substantive with a *conjunctive* accent it is a preposition, meaning "after," as (Gen. ix. 28) אַחֲרֵי הַמַּבּוּל "after the flood"; (Ps. lxviii. 26) אַחֲרֵי נְגִינִים "after the players on stringed instruments." So, here, אַחֲרֵי כְבוֹד שְׁלַחֲנִי means "after glory hath he sent me," i. e. posterior to some glory which had already been manifested; or, preferably, "after," i. e. in quest of, glory," comp. (Lev. xxvi. 33) וְהִקֵּיתִי אַחֲרֵיכֶם חֶרֶב "and I will draw the sword *after* you," i. e. to find you out, reach you.

הַנָּגִי. When two of the same letters come together in the middle of a word, and the first of them be with *sh'vā*, if this *sh'vā* be a

Verse 13.
Words.

compound sh'vā, the preceding vowel will (Excurs. II. B. 6) take fixed-metheg, e. g. יִלְלֵת (xi. 3), but if the *sh'vā* be a *simple* moving

and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

(Hebr. II. 14) 10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

(Hebr. II. 15) 11 And many nations shall be joined to the LORD

in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

(Hebr. II. 16) 12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

sh'vā as in *הַנְּנִי* no *metheg* is placed. The student will observe that Baer points *הַנְּנִי* without *metheg*, while less correct editions have it with a *metheg*.—The reading of the old editions, and by far the majority of MSS., is *לְעַבְדֵיהֶם* “to their servants,” not *לְעַבְדֵיהֶם* “to those who serve them.”—*Sh'lāchānī*, the student is reminded that with the 2nd and 3rd sing. perf. of the verb, while the suffix of 1st pers. plur. is always *ānū* (in or out of pause), that of the 1st pers. sing. is *ānī* out of pause (ver. 15), and *ānī* in pause: thus we always have the forms *קָטַלְנִי* and *קָטַלְתָּנִי*; but *קָטַלְנוּ*, *קָטַלְתֶּנוּ* out of pause, and *קָטַלְנוּ*, *קָטַלְתֶּנוּ* in pause.

Ronnī is the pronunciation of the first word of this verse, for the *ר* being in a closed syllable without accent or *metheg* (Excurs. IL A. 5) is *ō* not *ā*; comp. the Infin. Constr. with *maqṣeph* (Job xxxviii. 7) *בָּרֶן-יָחַד כּוֹכְבֵי בֹקֶר* “When the morning stars sang together.”—On the accentuation of *v'shācantī* see notes on i. 3.

When the third root-letter of a verb is a guttural, then in the second pers. sing. perfect instead of *sh'va* (as *פָּקַדְתָּ*), *pathach* is placed under this letter as *יָדַעְתָּ* *yadā'at*. This *pathach* is (not *furtive*, i.e. to be read *before* the *y* as in *הוֹדִיעַ* *hōdīa'*, but) merely a helping-vowel, and is to be read *after* the *y*, comp. the *pathach* after the *ח* of *וַיִּיחַד* *vayyīchad* (from *חָדַד*) “and he rejoiced.”

[ii. 11.] *V'nīlvū*, καὶ καταφύξονται, a free translation; similarly Jer. i. 5 (xxvii. 5, LXX.). For *k* they read *lō* αὐτῶ; and for *v'shācantī* they read *v'shāc'nū* καὶ κατασκηνώσουσιν. LXX.

The expression *ad'māth haqqōdesh*, “The Holy Land,” occurs only in this passage.

Verse 16.

(Hebr. II. 17) 13 Be silent, O all | raised up out of his holy habita-
flesh, before the LORD: for he is | tion.

Hás, "hush!" This is probably the imperative Pi'el of **הָסָה**
(cf. **הָסָה**, **הָסָה**, **הָסָה**), since we have, not only the plur. **הָסָה**
Verse 17. Words. (Neh. viii. 11), but also the Hiph. (Numb. xiii. 30) **וַיִּהְיֶה**

"and he stilled." Some grammarians maintain that it is an interjection, which afterwards became conjugated, like the Arab. *haluma* (Hebr. **הָלַם** "hither"), plur. *halumū* "come ye hither!" At any rate it is an onomatopoeitic; the Arab. is *ṣah* "sh...!"—**נָעוּר** is an anomalous form of Niph. participle from **עוּר**. The normal form of such participles is with *qāmāṣ* in the first syllable, as **נָסוּג**. The Participle **נָמֹל** "circumcised" probably comes from **מָל**, but some take it from **מָלַל**. Such participles seem to follow the analogy of the Imperf. **יָקוּם**. In Jer. xlviii. 11 we have the Perf. Niph. **נָמַר** from **מָר**, the root being confounded with **מָר**.

[ii. 13.] *Hás*, *ἐλαβείσθω*. For **מַמְעוֹן** they give *ἐκ νεφελῶν*. Else-
LXX. where the LXX. seem to understand the meaning of *Mā'ōn*.
Here they seem to have read **מַמְעָן**, and to have under-
stood **מַמְעָן** as a derivative of **עָנָן** '*ānān* "cloud."

It seems more natural to regard this prophetic exhortation as the words of the
Remarks. Prophet, than as those of the Interpreting Angel. The land of the
II. 10—17. North is Babylonia (Jer. i. 14, &c.). Those, who had not yet re-
turned, are exhorted to flee from the evils which are impending over Babylon, such
as the rebellions of this period and consequent vengeance of Darius (see *Records of
the Past*, i. pp. 118—125). Observe the continual change of Person; the Prophet
speaks in the first person when he gives the very words of God, and in the third
when he merely conveys their general meaning; or (as especially in ver. 15) the per-
sonality of the Sent is at times merged in that of the Sender. Verr. 14—17 are dis-
tinctly Messianic, and were fulfilled in the Birth of Jesus. But we must not look for
the literal fulfilment of the mere details of the prophecy, which are but the back-
ground of the picture. The Prophet foresaw the Messianic times from an Old
Testament standpoint, and expected the literal choosing-again of Jerusalem; while,
as a matter of fact, the fulfilment of the prophecy was the commencement of the
rejection of Israel. At the same time we may believe, on the authority of S. Paul,
that God hath not cast off His own people, and that a time will come when all Israel
shall be saved.

CHAPTER III.

AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

FOURTH VISION.—JOSHUA THE HIGH PRIEST ARRAIGNED BEFORE THE ANGEL OF THE LORD.

For the probable subject of *vayyar'ênî* comp. ii. 3.—The first *'ômed* denotes the state, or circumstances, of the person seen, as (Ex. ii. 11) *וירא איש מצרי מכה איש עברי* "And he saw an Egyptian man *smiting* a Hebrew man." (Comp. i. 18, and see notes on iv. 7.)—The second *'ômed* stands for *היה עמד* "was standing."—*Haṣṣāṭān* lit. "The Adversary." The word is used, as a Proper Name, with def. art., here and in Job i. ii., without the art. in Ps. cix. 6, 1 Chron. xxi. 1.—*לְשׂוֹנִי* *l'si-ṭ'no* "to act as adversary towards him." This verb occurs nowhere else in the Inf., so that from it we can deduce no rules as to the use of *z* instead of *ḥ* in the first syllable. But, the following facts will show how incorrect is the remark of Gesenius (§ 61), "The Inf. of the form *שָׁכַב* becomes with suffix *שָׁכַבְהָ*." Even as far as this one verb is concerned, he is in error: for though the constr. infin. is always *שָׁכַב*, there is only one passage (Gen. xix. 33, 35) in which it takes *z* in the first syllable with suffixes, while in Deut. vi. 7, xi. 19, Prov. vi. 22 (*בְּשָׁכַבְךָ*) and in Ruth iii. 4 (*בְּשָׁכַבְוּ*) it has *ḥ*. Then again, from *לְבַלֵּעַ* (Jon. ii. 1), which is the only form of the Infin. of this verb, we get *בְּלָעִי* (Job vii. 19). Similarly the verb *שָׁכַן* (and *שָׁכַנָּה*), which has only the Infin. in *ḥ* (Gen. xxxv. 22) *בְּשָׁכַנִּי* (comp. Numb. ix. 22, 1 Kings viii. 12, Job xxx. 6, Ps. lxxviii. 19, lxxxv. 10, 2 Chr. vi. 1), in the only two passages in which it occurs with suffix, takes in one *ḥ* *לְשָׁכְנִי* *l'sho-ḥ'ni* (Ex. xxix. 46), and in the other *z* *לְשָׁכְנִי* *l'shi-ḥ'no* (Deut. xii. 5).

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

The name יהושע became ישע (Mishn. Jer. 38^e. 13 &c.), LXX. then ישע (Ezr. ii. 2), then ישן, which in Greek was written Ιησου: then, by adding the nominative-ending *s*, it became Ιησοῦς. Other corruptions of the name are אִיסִי (T. B. *Shabb.* 6^b), אִיסָא (T. Y. *Trumoth*, Hal. 1, ed. Krot. 40^e), Arab. *isā*.

The ך of *v'yig'ar* means "yea," as (Ps. xxvii. 14) קִיָּה... וְקוֹה (comp.

Verse 2. Zech. vi. 10); sometimes ך may be rendered "even" (e.g. Constructions. Ex. xxv. 9, Zech. vii. 5), or "namely" (Ex. xxxv. 12). The usual construction of גַּעַר in the sense of "rebuking" is with ב; contrast Mal. iii. 11, in the sense of "destroying," with the acc. (ibid. ii. 3); at least, this is the distinction made by R. David Qimchi (Ps. ix. 6).—*Habbōchēr* is, of course, to be referred to YHWH.

Lābhūsh is merely written *defective* (comp. i. 3).—צִאִים occurs only

Verse 3. in this chap. as an adj. "filthy." Elsewhere we have צָאֵה Words and constructions. and צִאֵר as a substantive "filth," "stercus." Verbs which take a double accusative in the active, are able to retain one in the passive, so that it is not necessary to put *lābhūsh* into the constr.; but that construction is also admissible, e.g. (Ezk. ix. 11) לְבוּשׁ הַבְּרִים "who was clothed in fine linen." The Qal *lābēsh*, and *lābhāsh*, means to "put on," "be clothed with," with acc. of the thing put on (once with ב, Esth. vi. 8). In the Hiph. it denotes "to clothe another," and is generally used with two acc. e.g. (Ex. xxviii. 41) וְהִלְבַּשְׁתָּ אֹתָם אֵת-וְהִלְבַּשְׁתָּ אֶת־אֶהֱרֹן "And thou shalt clothe Aaron with them."

V'halbēsh is the Infin. Absl. Hiph. used emphatically, with the omission of the finite verb (comp. וְנָתַן אֹתוֹ Gen. xli. 43),

Verse 4. Words and constructions. the full construction would be וְהִלְבַּשׁ הֶלְבַּשְׁתִּי.—*Māch'laçōth* "a change of garments" (only again in Is. iii. 22): it is

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and	clothed him with garments. And the angel of the LORD stood by.
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used in the plural, probably, because it consisted of several different articles of dress (comp. note on vi. 11).

V'halbēsh ōth'cā mach'lāqōth καὶ ἐνδύσατε αὐτὸν ποδήρη, reading the verb in the Imperative plur., and for *ōth'cā* reading *ōthō*. LXX.

Và'ōmār, the first person is *mi'ra'*, but the third person *vayyōmer* (ver. 4, iv. 14, v. 6) is *mi'el* (see note on i. 9).—*Yāšmū* Verse 5. Words, &c. "let them place."—*Ḥānīph* "turban," but the technical term for the High Priest's turban is תְּכֵנֶת (Ex. xxviii. 4, &c.); both words, and also three consecutive words in Is. xxii. 18, are from the same root which means to "fold," "wind." The article in *haḥḥānīph haṭṭāhōr* is definite, denoting "the clean turban" requested above.—The participle *'ōmēd* here denotes "kept standing (where he was)."

There is a great variety of opinion among commentators with respect to the capacity, in which Joshua is represented as standing before the Angel of the LORD. THEODORET, among early expositors, and HENGSTENBERG, among moderns, maintain that Joshua is seen in the Sanctuary engaged in the work of his priestly office before the Angel of the LORD. Against this view may be urged, that, however high may be the dignity of the Angel of the LORD, it is hardly in accordance with the spirit of the Old Testament to represent the high priest as ministering before him, as if before God. Observe, too, how in i. 12, 13 the Personality of the Angel of the LORD is distinct from that of the LORD Himself. EWALD imagines that at this time the high priest was actually accused, or was dreading an accusation, at the Persian court, and that a defamation and persecution of this kind may be discerned as underlying this vision. But there is no historical trace of any such *personal* accusation, nor could Joshua be looked upon as the people's *representative* before the *Persian Court*, since Zerubbabel was their *civil* representative. KOEHLER regards Joshua as standing before the judgment-seat of the Angel, while Satan stands at his right hand (Ps. cix. 6) to accuse him. But, while this interpretation is in the main correct, it must be remembered that no formal judicial process is described in the vision, nor is there any mention of a judgment-seat. WRIGHT's explanation seems to us the best: "The high priest was probably seen in the vision, busied about some part of his priestly duties. While thus engaged, he discovered that he was actually standing as a criminal before the angel, and while the great Adversary accused him, the truth of that accusation was but too clearly seen by the filthy garments with which he then perceived that he was attired."—The filthy garments denote sin (Is. lxiv. 5, comp. iv. 4, Prov. xxx. 9). This sin cannot have been that of marrying strange wives (Ezr. x. 18) as TARG., QIMCHI, &c. suppose, for those marriages took place some sixty years later. Nor is KOEHLER right in referring it to the neglect to rebuild the Temple. For, as KEIL

III. 1-5.
Remarks.

6 And the angel of the LORD pro-
tested unto Joshua, saying,

7 Thus saith the LORD of hosts;
If thou wilt walk in my ways, and

remarks, had this been the accusation, it would have been rather late, since the active resumption of the work of rebuilding had taken place five months previously (comp. Hag. i. 15 with Zech. i. 7). The view of WRIGHT is almost correct: "The fourth vision (chap. iii.) is connected with the coming of the LORD recorded in chap. ii., in a way similar to that in which the purification of the sons of Levi, spoken of by Malachi, stands related to the prophecy of the coming of the Angel of the Covenant predicted by that prophet (Mal. iii. 1—4).... The high priest was the representative of the priesthood, and the priests representatives of the people of Israel, who were 'a kingdom of priests, &c.' (Ex. xix. 6). Joshua's sin is therefore spoken of in ver. 9 as 'the sin of the land,' whereby the whole people was defiled." It is true, that the priesthood had fallen under special condemnation, "Her priests have violated my law, and have profaned my holy things" (Ezek. xxii. 26), so that the sins of the priesthood may well be especially referred to here. But, at the same time Joshua, as the people's representative before God, may be looked on as, in a sense, laden with their sins, as well as with his own and those of the priesthood in particular. We do not, therefore, entirely agree with the last remark we quoted from C. H. H. Wright.—For instances of "standing before" being used of the defendant see Numb. xxxv. 12, Deut. xix. 17, Josh. xx. 6.—With ver. 2 comp. Jude 9.—The persons referred to in ver. 4 are, doubtless, the angels of grade inferior to that of the Angel of the LORD. In this verse the Prophet is assured that the iniquity of Joshua is taken away. He seems to have feared that this might be only a personal absolution, hence his anxiety about the "mitre" (ver. 5). Upon the *Mignéphheth* was the *Çiç*, on which was inscribed *Qôdesh l'Adônâi*, and it was to be always on the forehead of the high priest, "that he might bear the iniquity of the holy things" (Ex. xxviii. 36—38). By the granting of his request, that a clean mitre might be placed on the head of Joshua, he is assured that the high priest is not pardoned only personally, but also in his official capacity.—There is nothing in the word *'ômed* to justify Ewald's statement that the angel, "having risen from the judgment-seat," now lingers, &c.

Vayyâ'ad is the apoc. Imperf. Hiph. of *יָדַע*. The *pathach* in the last syllable is on account of the *y*; the normal form of this

Verse 6.
Words, &c.

tense from verbs with medial *vāv* quiescent, is *יָדַעַ* with *segôl*. This verb, when construed with *בְּ*, denotes to "call another to witness against" (Deut. iv. 26), but also "to testify to," as here; see Jennings and Lowe on Ps. l. 7 (for other meanings and constructions consult the Dictionaries).

Observe that *v'im-eth-mishmartî* takes no *ga'yā* because it is with a conjunctive accent (Excurs. II. B. 4). On the form *mish-*

Verse 7.
Words and
constructions.

martî see note on xi. 3.—The apodosis to *im* "if," is introduced by *וְגַם* "then indeed." Simple *וְ* would have been sufficient to introduce the apodosis (e.g. xiv. 18), but *וְגַם* is added

if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and	I will give thee places to walk among these that stand by. 8 Hear now, O Joshua the high
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to intensify the declaration, as in a simple sentence like (Job xviii. 5) **נֶגַם אֹר רָשָׁעִים יִדְעָךְ** "the light of the wicked shall *indeed* be extinguished": comp. (Gen. xlii. 22) **וְגַם דָּמוֹ הִנֵּה נִדְרָשׁ** "therefore his blood &c.": also observe, that **וְגַם** introduces an interrogative apodosis in Zech. viii. 6. **אַתָּה** is also emphatic. The second **וְגַם** is used in quite a different sense, it means merely "and also." Had **וְגַם...וְגַם** meant "also...and," we should have expected the following collocation, **וְאַתָּה וְגַם תִּשְׁמַר**. Some commentators consider the second **וְגַם** to be a mere repetition of the former one, for greater emphasis. In this case there is no "and" before the second clause: and so we must render, "Then shalt...: then shalt..."—*Châçér* "a court" has two plurals, **חֲצֵרוֹת** (e.g. Lev. xxv. 31), and **חֲצֵרוֹת** (e.g. Ezk. xli. 22): this latter takes the suffixes in two different ways, viz. (Ps. xcvi. 8) **חֲצֵרוֹתַי**, and (Ps. c. 4) **חֲצֵרוֹתַי** (comp. 1 Chron. xxviii. 6).—*V'nàthatt* (on the accentuation see note on i. 3) is dependent on the futures of the preceding clause.—**מְהַלְכִים** is a plur. subst. meaning "places to walk in." There is a substantive which occurs only in the sing. *constr.* **מְהַלֵּךְ** (Ezk. xlii. 4, Jon. iii. 3, 4) and with suff. **מְהַלְכֶךָ** (Neh. ii. 6). Had our word been the plur. of this, we should have expected **מְהַלְכִים**. It appears, therefore, that it must be from an unused word **מְהַלֵּךְ**, and that its plur. is formed like **מִסְמְרִים** (Is. xli. 7), from an imaginary **מִסְמֵר**, and like the plurals of **מִזְבֵּחַ** and **מַעֲשֵׂר** which are **מִזְבְּחוֹת** and **מַעֲשֵׂרוֹת**. The supposition of Ewald, that it is a Hiph. Partic. (of what he calls Aram. form) for **מְהַלְכִים** = **מְהַלְכִים** "leaders," would require **מִבֵּין** instead of **בֵּין** to follow.

Mahl'cim ἀναστρεφόμενοι, reading probably **מְהַלְכִים**. LXX.

מוֹפֵת is from the Rt. **אָפַת**, with which some comp. Arab. *'if* "a sign," comp. **מוֹסְרוֹתֵיהֶם** (Ps. ii. 3) from **אָסַר**.—*An'shé mōphétih* lit. "men of sign (portent)," i.e. not men to be wondered at (E. V.), or men standing by as witnesses of the promise (Ewald);

Verse 8.
Words, &c.

priest, thou, and thy fellows that sit before thee: for they <i>are</i> men wondered at: for, behold, I will bring forth my servant the	BRANCH. 9 For behold the stone that I have laid before Joshua; upon one stone <i>shall be</i> seven eyes: behold,
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but rather, either men for whom miracles are wrought, or men used to interpret prophetic portents. LXX. has *ἄνδρες τερατοσκόποι*—"They" probably includes Joshua. For such a change of person comp. Zeph. ii. 12, "Also *ye* Cushim slain by my sword *are they*."—The *Ōt* before *hin'nt* is not to be translated, it merely introduces the *oratio recta*, like *ὅτι* in the New Test. &c. (comp. Gen. xxix. 33).—*Mēbhē* can only be taken as a Prophetic Participle, denoting the Future (and so too *m'phattēch* in the next verse, which is followed by the Perfect with strong *vāv umashētī* "and I will remove"), comp. xii. 2, *hinnēh ānōcēt šām*. In such cases there is nothing but the context to guide us to decide, whether the time referred to is near at hand, or distant. Thus, the last-cited passage appears to refer to a distant future; while *לִקְחָהּ הַנְּנִי* (Ezk. xxiv. 17) is shown by the next verse to be the imminent future (comp. Hag. ii. 6).

Ġēmāch Ἀνατολήν. Syr. *Denchō* "sunrise," the word *Ġēmchō* in LXX. &c. Syr. denoting "shining of the sun." In Is. iv. 2 *Yāh'yēh Ġēmāch YHVH* is rendered by LXX. *ἐπιλάμψει ὁ θεός*.

There is a difficulty in this verse which is so obvious, that one would have thought that it would have occurred to any chance reader of it, whether in the Hebr., or in a translation. And yet it has not been generally mentioned by commentators; indeed we have, as far as we have observed, found it touched on by Arnswald¹ only. It is this: if the Prophet meant by *hā'ēbhen* "the stone," i.e. some particular stone, why does he afterwards say, "on *one* stone [shall be seven] eyes," and not rather, "on *that* stone," or "on *this* stone"? Arnswald evades the difficulty by paraphrasing *ēbhen* 'achāth by *הָאֶבֶן הַזֶּה*; but this is surely not admissible. Accordingly we propose to render *hā'ēbhen* "the stones," viz. the materials for rebuilding the Temple. It is true that, while *אֶבֶן* *ēbhen* is commonly used for "[precious] stones" (e.g. Ex. xxviii. 17, xxxix. 10), *אֲבָנִים* is generally used for "building stones" (e.g. Zech. v. 4), still we do find *ēbhen* in this latter sense, e.g. (Gen. xi. 3) *וַיְהִי לָהֶם הַלִּבְנָה לְאֶבֶן* "so they had

¹ באור על תרי עשר.

I will engrave the graving thereof, | remove the iniquity of that land
saith the LORD of hosts, and I will | in one day.

bricks instead of stones." But the question still remains: how are we to take **על אבן אחת**, can it mean "on *each* stone"? It is quite possible that it may, for the Prophet could not have written **שבעה עינים** **שבעה עינים** (the ordinary distributive phrase¹), since that would have denoted seven *different* eyes on each stone. But, why did he not use another form of distributive, which would have avoided the repetition, viz. **על כל אבן ואבן שבעה עינים**, which would have been quite admissible (comp. Esth. ii. 11, iii. 14, iv. 3, viii. 11, 1 Chron. xxviii. 14—18)? This objection can only be answered by calling attention to the fact, that in iv. 2, xii. 12 he does not use the more ordinary distributives. But, should it be thought that this interpretation is not satisfactorily supported by usage², we propose another, and render: "Behold the stones, which I have laid before Jehoshua, upon one particular stone [are] seven eyes." For this use of the numeral "one" comp. xiv. 7. Practically this latter is much the same interpretation, as that adopted by most commentators, viz. that the Prophet speaks of some particular stone (be it the foundation stone which had been laid in the time of Cyrus, or the stone on which the Ark had formerly stood, or the head-stone, or chief corner-stone); but, we have, we think, explained to our readers the reason why he said "on *one* stone" instead of "on *this* stone," while others have evaded the difficulty.—Observe that here (as in iv. 10) **עינים** is construed with a masc. numeral.—The expression *pattēch* is used of engraving precious stones (Ex. xxviii. 9), gold (ibid. ver. 36), and of carved work (Ps. lxxiv. 6), or sculpture (2 Chron. ii. 13).—On the accentuation of *umashtî* see note on i. 3, on the absence of *metheg* see Excurs. II. 1, note. It is impossible to take "And I will remove, &c." as the sentence engraved on the stone, as many have done; for such an inscription could not possibly commence with *vāv* conversive and the Perfect. Job xix. 25, "Yet I know, my Vindicator liveth" is in no sense a parallel case (see Delitzsch in loc.).

¹ **שנים** is actually used (Gen. vii. 2) for the **שנים שנים** of ver. 9; but, then, the preceding **שבעה שבעה** sufficiently secures the distributive force of **שנים**. Ewald is mistaken (*Lehrg.* § 813) in taking **מטה אחד** (Numb. xvii. 18) as "a rod apiece" = **מטה אחד מטה אחד**. The

words imply merely that there should be *one rod* for the whole family of Levi, although they were divided into Priests and Levites; see Rashi (xith cent.), Ibn Ezra (xiith cent.), and Ramban (Nachmanides, xiiith cent.) in loc.

² But see Ezek. i. 6, x. 14.

10 In that day, saith the LORD | his neighbour under the vine and
of hosts, shall ye call every man | under the fig tree.

Hin'nt m'phattēch pittuchāh, LXX. ἰδοὺ ἐγὼ ὀρύσσω βόθρον, either
reading פתח "an opening," or תח "a trench."—Aq.

Versions.

διαγλύφω ἀνοίγματα αὐτῆς.—Symm. γλύψω γὰρ τὴν γλυφὴν
αὐτοῦ.—Syr. "I will open its gates."—For *umashitē* LXX. has καὶ ψηλα-
φήσω, confounding שח "to remove" (generally "to give way") with
שח = שח "to grope after."

The verb *qārā* in the sense of "calling a person to one," is very
frequently followed by ׀ of the person called, e.g. Ex. xii. 31
Version 10. *vayyiqra' b'mōshēh ul'āh-rōn* "and he called Moses and
Aaron." On *ish b'rē'ēhū* see note on vii. 10.—*El-tāchath* "to under" is a
constructio prægnaans, denoting "to come and sit under."

The Angel of the Lord now proclaims to Joshua a fourfold promise: (a) the confir-
mation of his official authority, and the elevation of his own spiritual
nature; (β) the mission of the Saviour; (γ) God's providential care for
the House, which was being rebuilt; (δ) the peace and prosperity of
the nation.—Observe in ver. 7 the introverted parallelism "if thou wilt *walk...and
keep*," "then shalt thou...*keep...places to walk*." "Walk in my ways" refers to per-
sonal holiness, "keep my charge" to the faithful discharge of his official duties. So,
on the other hand, "judge my house" and "keep my courts" refers to his spiritual
authority as high priest, and "walks among those that stand by" denotes spiritual
access among the angels of God's supernal courts.—Though Zerubbabel is certainly
called "my servant" (Hag. ii. 23), the use of the participle, "behold I bring"
renders it impossible to interpret the expression "my servant Branch" of him.
It can only be referred to the promised Saviour of Israel, or "Branch of the Lord"
(Is. iv. 2), a "Righteous Branch," "Branch of Righteousness" (Jer. xxiii. 5), "a
Righteous-one my servant" (Is. liii. 12), "my servant David" (Ezek. xxxiv. 23). See
further Remarks on chap. vi. 11—15, and comp. Remarks on ii. 14—17.—On ver. 9
refer back to the notes. EWALD supposes the "seven eyes" to have been engraved
on the stone, and thinks that they represent the seven Spirits (Rev. i. 4). But, it
seems in every way best to understand the seven eyes as denoting God's special, yet
all-embracing Providence, which is being directed towards the stone to watch and
protect it. Various symbolical meanings have been given to the stones. The only
one of them, which is at all reasonable, is this, that it typified the Messiah (comp.
Ps. cxviii. 22, Is. xxviii. 16). But, we prefer the interpretation which we gave
above in the notes.—"In one day" cannot refer to "the day of Golgotha" (HENG-
STENBERG), for how could ver. 10 be applied to that day? How could xii. 10
sqq., and ii. 9, 10, be possibly referred to the same event? The meaning seems to
be simply this, that the completion of the work of rebuilding would be the seal of
the people's forgiveness, and restoration to favour.—The wording of ver. 10 is a
reminiscence of 1 Kings iv. 25, Mic. iv. 4, &c. It is a renewal of the promise con-
tained in Jer. xxxiii. 6, and a declaration of its speedy fulfilment.

CHAPTER IV.

AND the angel that talked with me, as a man that is wakened out of his sleep, and waked

FOURTH VISION. THE GOLDEN CANDLESTICK.

On the form *vayyāshobh* see notes on iii. 5. The simplest rule for deciding the vocalization of a word with a suffix, like **יְעִירִי**, is the following: when by the addition of a suffix

Verse 1.
Words.

(or accentuated syllable) the accent is drawn towards the end of a word, count back three vowels from this new accentuated syllable (both inclusive), and remove (α) the third vowel if it can be removed; if it cannot, remove (β) the second; (γ) in some cases none of the vowels can be removed. E. g. (α) The Imperf. Hiph. of **עִיר** is **יְעִיר** *yā'ir*, when the suffix is added the accent falls on ...*réni*: now *yā* is the third syllable from *ré*, therefore remove the *qāmāç* and put *sh'va*, and you get **יְעִירִי**, similarly **חָפֵץ** *chāphēç* plur. **חֲפָצִים** *ch'phēçīm*. (β) **תִּנָּפֵץ** *tinnappēç* "thou wilt break in pieces," when it takes the suffix *ém*, cannot lose the third vowel from the accent, viz. *pathach*, because it is supported by *dagesh*, therefore remove the second vowel *çērē*, and you get **תִּנָּפָצִים**, and similarly all Pres. Partic. Qal which have *ō* in the first syllable (which is characteristic of the Partic. and is immoveable) lose the second vowel, as **עָמַד** *ōmēd* plur. **עֹמְדִים** *ōm'dīm*. As an instance of (γ) take **כֹּכַב** *cōcābh* plur. **כֹּכָבִים** *cōcābhīm*, and comp. note on ii. 3.—**יְעִיר** is the Niph. Imper. of **עִיר** (of the form of **יָקֹם**), the *chiriq* under the *yāul* being changed into *çērē* by way of compensation, since the *y* cannot be doubled.—Since **יָנַח** "sleep" comes from Rt. **יָשַׁן**, it loses its first vowel when it takes a suffix, comp. **עֲדָה** "congregation," **עֲדָתוֹ**, while **עֲדָה** "testimony" (which comes from **עָדָה**) retains its vowel, thus **עֲדָתוֹ**. Consequently there is no difference between *sh'nāthō* "his sleep" from *shēnāh*, and *sh'nāthō* "his year" from *shāndh*.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of

The *C'ithbh* יֵאָמֵר seems to have arisen from the fact that the words, which follow, *rā'ūhī v'hinnēh*, which generally mean "I looked, and behold!" are more appropriate to narration, than as the answer to the question: What seest thou? As answer we should have expected הִנֵּה רֵאִיתִי "lo! I see," or אֲנִי רֹאֶה (v. 1) "I see." The "*vayyōmer*" of the *C'ithbh* must be looked on as parenthetical, thus: "I looked (said he) and behold," &c., comp. v. 6, 8, and the common introduction in Arabic of *qāla* "said he" in narration. Taking the *Q'rā* "and I said," we must understand *rā'ūhī v'hinnēh* in the sense of "I see, and lo," &c.—נִלְהָה "its bowl" might be explained as from a *ἀπ. λεγό. ἡλ*, or as standing for נִלְהָתָה (from *gullāh* ver. 3), as כְּתֻבֹתָם (Hos. xiii. 2) is for כְּתֻבֹתָם. But, apart from considerations of the difficulty of explaining נִלְהָה, I regard נִלְהָה (with the *Hē r'phūyāh*) as the right reading. For, it will be observed that things which must of necessity belong to a candlestick such as "top," or which belonged to the Candlestick of the Tabernacle, viz. "the seven lamps," are marked by the pronon. suff. to denote that they were *proper* to it, "its top," "its seven lamps," but, when other points are mentioned which would not naturally have been expected, such as the "pipes," the "olive-trees," the "spouts," they are without the pron. suff. Now this "bowl" was not a thing to have been expected: not a thing, in fact, which could be called "*its* bowl." Therefore, in accordance with some MSS., we read וְנִלְהָה "and a bowl." For the absol. form of numeral before a defined substantive comp. (Josh. vi. 4) שִׁבְעַת הַנְּרוֹת הַיּוֹבֵל; for the constr. (Numb. viii. 2) שִׁבְעַת הַנְּרוֹת הַיּוֹבֵל. —*Shibh'āh v'shibh'āh mûṣāqōth lannērōth*, it has been disputed whether two numerals joined by ׀ can be distributive, i.e. whether these words can denote "seven pipes *apiece* to the lamps." It is certain that this is not the usual construction, we should rather have expected *shibh'āh mûṣāqōth shibh'āh mûṣāqōth lannērōth* (or *l'nēr echād*), comp. Is. vi. 2. But 2 Sam. xxi. 20 has been aptly cited to the contrary, the passage runs: וְיָדָאִישׁ... וְאַצְבָּעוֹת יָדָיו וְאַצְבָּעוֹת רַגְלָיו שֵׁשׁ וְשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מֵסַפֵּר which should be rendered "and there was a man who had six fingers to each hand, and six toes to each foot, twenty-four in all."

it, and his seven lamps thereon, | which are upon the top thereof:
and seven pipes to the seven lamps, |

In 1 Chron. xx. 6 the same passage occurs, but with the following variation, that the words "hands and feet" are not mentioned, it simply says **וּאֶצְבְּעָתָיו שֵׁשׁ-וְשֵׁשׁ עֶשְׂרִים וָאַרְבַּע**. Now, those who dispute the distributive sense of **שֵׁשׁ וְשֵׁשׁ** say, that "six and six" means that his hands had $6 + 6 = 12$, and his feet had $6 + 6 = 12$, total 24. That is to say, they divide the 24 fingers and toes into two groups of 12 fingers, and 12 toes, each of which groups is represented by **שֵׁשׁ וְשֵׁשׁ**. But in giving this explanation they overlook the fact that they take **שֵׁשׁ וְשֵׁשׁ**, which means $6 + 6$, as equivalent to " $6 + 6$ apiece," viz. to hands and feet 12 apiece. They do, in fact, read **שֵׁשׁ וְשֵׁשׁ** as equivalent to **שֵׁשׁ וְשֵׁשׁ שֵׁשׁ וְשֵׁשׁ** (see notes on iii. 9). Kalisch and C. H. H. Wright apply this theory to the **שִׁבְעָה וְשִׁבְעָה** before us, and say that it means that the seven lamps had two pipes apiece, viz. 14 in all. But their application of the theory is illogical. The seven lamps are already mentioned, as in the other case were (according to that theory) the two groups, viz. of fingers, and of toes. Distributing 12 to each of the two groups gives 24. - Similarly, distributing $7 + 7$ pipes to each of the seven lamps gives 98 pipes, not 14. To have expressed (according to their theory) two pipes to each lamp, we must have had after the mention of seven lamps (**מִסְפָּר**) **אַרְבַּעָה עֶשְׂרִי וָאֶחָד** i.e. "and their pipes were $1 + 1 (= 2)$ apiece, 14 in number." Koehler¹ avoids this blunder by saying that the number is "seven and seven," not 14, because one group of seven pipes was for supplying the lamps from the reservoir, and the other group of seven to connect the seven lamps. But, unless the two outer ones are to be connected, it takes only six pipes to connect seven lamps.—Finally, we have not the slightest hesitation in interpreting **שִׁבְעָה וְשִׁבְעָה** as "seven apiece" (so too Arnswald).

For *rā'ūhī* LXX. gives *ἑώρακα*, while for *ʾnī rō'ēh* (v. 2) it has *ἑω* ὁρῶ.—LXX. does not express a suffix with *gullāh*, but says simply *καὶ τὸ λαμπάδιον ἐπάνω αὐτῆς*, but this is no proof that they did not read the word with a suffix, since for **נִרְתְּיָהּ עָלֶיהָ** they give *λύχνου ἐπάνω αὐτῆς*. Nor does the Syr. express the suffix in either case.—LXX. Syr. Vulg. E.V. Ewald &c. get over the difficulty of the expression **שִׁבְעָה וְשִׁבְעָה** by cancelling the first **שִׁבְעָה**, *καὶ ἑπτά ἐπαυστρίδες τοῖς λύχνου τοῖς ἐπάνω αὐτῆς*. Hitzig, on the other hand,

¹ *Die Nachezillischen Propheten*, II. 141.

3 And two olive trees by it, one | and the other upon the left *side* upon the right *side* of the bowl, | thereof.

cancels the **שבעה** before **נרתיה**, and construes the **שבעה**, which follows **עליו**, with that clause, and renders thus, "and its lamps upon it were seven." This construction is natural enough in Ex. xxv. 37, xxxvii. 23, where the candelabrum is first described, but here "and its seven lamps upon it" is the collocation we should expect. (See above.)—Pressel has made a clever suggestion, viz. that "seven" is repeated on account of its importance as corresponding to "the seven eyes of the LORD." He would render: "seven (was) the number of its lamps above the same—seven—and seven the number of its pipes." But, our objection to Hitzig's translation applies also to this: and, moreover, had this been the meaning of the prophet, it is hardly likely that he would have written **שבעה** in such an equivocal collocation, but would rather have written **שבעה מספר** "seven in number."—*Nér* is correctly construed with a *masc.* numeral (comp. Prov. xx. 27, xxiv. 20, and my *Fragment of Psachim*, p. 40, note).—**מוצקות** in the sense of "pipes" is a *ἀπ. λεγόμεν.* Gesen. and Fuerst are wrong in calling it a *fem.* substantive as the numeral here shows. It is to be considered as a subst. formed from the *Hiph.* of **יצק** (**וצק**) viz. *mauṣāq* = *mauṣāq* = *mōṣāq* and then = *mūṣāq* (comp. **מוֹסָד**, and **מוֹסָד** "foundation"). The interchange of *o* and *u* is not uncommon, thus we have **נְבוֹכָדְנֶצַּר** (Esth. iii. 15), and **נְבֻכַדְנֶצַּר** (Ex. xiv. 3); **קֹרְבָן**, usually *Qorbān*, is in Neh. x. 35, xiii. 31 *qurbān*; the Biblical **לֹוֹג** makes in Rabb. the plur. **לֹוֹגִין**; Rabb. **פְּרוּזְבוּל** is pronounced *Pruzbul*, and *Prozbul*; in old Jewish epitaphs we find *NEPVS* for *nepos*, *APOSTVLI* for *apostoli*, *MAIVRES* for *majores*, and *ΦΑΟCTINI* for *Faustini*¹.

'*ālēhā* "by its side," as **עַל הַיָּם** "by the sea" (Ex. xiv. 2), comp.

Verse 3. '*al-ḡmōlālāh* "at its left hand." LXX. has *ἐπ' αὐτῆς*.—

The student should observe that when **מִן** is prefixed to a word beginning with **י**, the *yūd* quiesces in the *chiriq*, and no compensation is made for the loss of the **י**, therefore we have **מִיָּמִין**; for this use of **מִן** see note on v. 3, and comp. *ἐκ τοῦ ἑμπροσθεν στῆναι* (Xen. *Cyr.* 2. 2). The construction is different in ver. 11.

¹ "Atti del iv congresso internazionale degli orientalisti," Firenze 1880, 8vo. Vol. i. pp. 290—293.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great moun-

וְאֵלֶּכֶּם. In illustration of our remarks on i. 9 we will now give several instances of the first person imperf. of verbs, Verse 4.
Words. which, with strong *vāv*, would throw the accent on the penultimate in the 3rd masc. and fem., or 2nd per. masc. in the singular, but which retain, according to rule, the accent on the ultimate in the 1st person (they all take *metheg* under the ו): **וְאֵלֶּכֶּם** “and I knew,” **וְאֵלֶּכֶּם** “I loved,” **וְאֵלֶּכֶּם** “I seized,” **וְאֵלֶּכֶּם** “I stayed,” **וְאֵלֶּכֶּם** “I feared,” **וְאֵלֶּכֶּם** (and *vā’ōcēl* in pause) “I ate,” **וְאֵלֶּכֶּם** “I gave birth,” **וְאֵלֶּכֶּם** (and *vā’ēlāc* in pause) “I went,” **וְאֵלֶּכֶּם** “I removed,” **וְאֵלֶּכֶּם** (and *vā’ā’id*) “I testified,” **וְאֵלֶּכֶּם** “I scattered,” **וְאֵלֶּכֶּם** “I was despised,” **וְאֵלֶּכֶּם** (and *וְאֵלֶּכֶּם*) “I arose,” **וְאֵלֶּכֶּם** “I abhorred,” **וְאֵלֶּכֶּם** “I went down,” **וְאֵלֶּכֶּם** “I sat,” **וְאֵלֶּכֶּם** “I returned” (v. 1), **וְאֵלֶּכֶּם** “I returned (answer),” **וְאֵלֶּכֶּם** “I placed.”—Here, and in ver. 12, LXX. render, well enough *quoad sensum*, **וְאֵלֶּכֶּם** by *καὶ ἐτηρώησα*.

It is necessary that the student should observe that the accent on **וְאֵלֶּכֶּם**, being placed *before* the word, is *disjunctive*, and therefore the ך of *d̥bhar* retains the *dagesh lena* (see Excurs. Verse 6.
Words. III. 1). This accent is called *Yithb̄h*. But when it is placed on the tone-syllable as **וְאֵלֶּכֶּם** it is *conjunctive*, and, therefore, the *BGaDC^cFuTh* letter following is *r̥phūyāh*. This accent is called *Mahpao* (comp. p. 3).—The addition of *μεγάλη* by LXX. is merely a free rendering.

There is no difficulty in the use of **מִי** “who?” (not **מַה** “what?”) even if we do not regard “the great mountain” as a personal Verse 7.
Constructions. adversary, or as a personification of oppositions generally. For **מִי** is often used where in English we require “what?” Thus (1 Sam. xviii. 18) **מִי אֲנִי וּמִי הִי** “who am I, and who (what) is my

tain? before Zerubbabel <i>thou shalt become a plain: and he shall bring forth the headstone thereof with</i>	shoutings, <i>crying</i> , Grace, grace unto it.
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life?" (comp. Ex. x. 8, Judg. xiii. 17, Mich. i. 5).—*Har-haggāḏōl* "O great mountain"; with the omission of the article before the substantive. "A great mountain" would be *hār gāḏōl*; "the great mountain" or "O great mountain" would properly be *הַהָר הַגָּדוֹל*; but the article is *sometimes* omitted with the noun, e. g. *יום הששי* "the sixth day" (Gen. i. 31), *איש אפרתי הזה* "this Ephrathite" (1 Sam. xvii. 12), for *hā'īsh hā'ephrāthī hazzēh* (comp. Zech. xiv. 10).—*למישור* is most graphic; by one single word is expressed "thou shalt become a plain!" For this use of *ל* with the verb "to be" omitted comp. (Lam. iv. 3) *בת עמי לאכזר*; and for the omission of other verbs for the sake of terseness comp. (Hos. viii. 1) *אל-דחך שפר, כנשר על-בית יי'*—*והוציא* "he shall bring out." The perfect with strong *vāv* is often used, independently of any foregoing verb, to express a future, the expectation of which is rendered reasonable by the statement of the preceding clause, as (1 Sam. xvii. 36) "Both the lion and the bear thy servant slew, this uncircumcised Philistine shall be (והיה) like one of them." So here, the statement "Who art thou O great mountain, before Zerubbabel?" "[Thou shalt become] a plain!" prepares the way for the promise "he shall bring out." The *י* is better, as in many cases, left untranslated in English.—*הראשה* is a *ḁπ. λεγόμεν.* (on the *simān rāphēh* see Excurs. iv.), it can only be regarded as a fem. formation from *ראש* denoting "head," and must be in apposition with *הראבן*, and the two words together must be rendered "the head-stone." Substantives are sometimes in Hebrew (with or without def. art.) put in apposition, where in Aryan languages we should have a Tat-purusha compound *genitively dependent* as *birth-place, brick-house*: thus (ver. 10) we have *האבן הברזל* "the lead-weight," or "plumb-line," (2 Kings xvi. 14) *המזבח הנחשת* "the brass-altar," *העמק הפגרים* "the brass-oxen" (ver. 17), *העבתת הזהב* "the corpse-and-ashes-valley" (Jer. xxi. 40), *שבע-שנים רעב* "seven-year-famine" (2 Sam. xxiv. 13), *מים לחץ* "affliction-water" (1 Kings xxii. 27). The same construction is found in Arabic (with the art.) e. g. *aḡ-ḡanam udh-dhahab* "the gold-image," *aḡ-ḡulbān ul-khashbu* "the

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house;

his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

wood-crosses."—תִּשְׁאוֹת "with shoutings," it is the acc. of nearer definition, comp. פֶּה אֶחָד "with one mouth" (1 Kings xxii. 13). But one cannot state definitely, whether it is in the *absol.* or the *constr.* state, because (1) such substantives are of the same form in both states, (2) either construction is admissible, viz. apposition, "With shouts, 'Grace! Grace! to it'" (see above in this note); or annexation, "With shouts of 'Grace, Grace! to it,'" as (Ps. lxxxi. 5) שֵׁפֶת לֹא יָדַעְתִּי אֲשֶׁר "the saying of 'I know not [the LORD, Ex. v. 2]' I will take cognizance of."—*Chén*, see xii. 10.

It is by no means unusual to find the LXX. treating Hebr. words, as though they were Aramaic: τοῦ κατορθῶσαι is an instance of this. They have taken לְמִישָׁר as the Versions. Aram. infin. of יִשָּׁר or אִשָּׁר; the student will understand this, when he is told that לְמִימָר is the Aram. for לְאָמַר.—הִירָאֲשָׁה τῆς κληρονομίας, reading the word, apparently, הִירָאֲשָׁה, comp. יִרְשָׁה (Numb. xxiv. 18) LXX. κληρονομία. Aq. for ἡδρῶσῃ gives τὸν πρωτεύοντα.—ισόρτητα χάριτος χάριτα αὐτῆς, *Lāh* is taken as the simple possessive, thus χάριτα αὐτῆς represents *chén lāh*: ισόρτητα χάριτος represents תִּשְׁאוֹת חֵן, the first of these two words being pronounced *Tashvūth*, a noun from the verb שָׁנָה *aequavit*, of the form of תִּבְלִית from בָּלָה, תִּבְלִית from כָּלָה. (This noun in Aram. is generally used of the thing smoothed, e.g. pavement, pillow, bed.) Aq. has ἐξισώσει χάριτος, and Syr. and Vulg. refer the word to the same root.

The note attached to תִּבְצֵעָנָה means that it has *pathach* although with *ethnāch*. This form (when from verbs third root-letter Verse 9.
Words. תִּבְצֵעָנָה ע or ה) always takes *pathach* in this syllable, e.g. תִּבְצֵעָנָה (2 Kings ii. 24), תִּפְלַחְנָה (Job xxxix. 3), תִּשְׁלַחְנָה (ibidem) and even other verbs, which would otherwise have *çērē* (like תִּדְבַּרְנָה, תִּשְׁפַּרְנָה, תִּמְהַרְנָה) take *pathach* in pause, as תִּנְאֲפְנָה (Hos. iv.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

13, 14), תרַמְשֵׁנָה (Is. xiii. 18), תַּעֲבֹכְסָנָה (Is. iii. 16). On the accentuation of *v'yāda'tā* see note on i. 3. For the change from the 2nd pers. *sing.* to 2nd *plur.* comp. Lev. xxv. 14, Mich. i. 11. The LXX. has here deliberately put both in the sing.

בִּז is the 3rd pers. perf. (instead of בִּז from בִּז) formed as if from

Verse 10. Words. בִּז, comp. בִּז (for בִּז) Is. xliv. 18 (on confusion of Rts. see p.

30). Since there is no neuter gender in Hebr. the fem. is often used to supply its place either in the sing. as (Numb. xxii. 18) *q'tannāh* *ō q'dōlāh* "any thing great or small," or in the plur. as here (comp. *qāshōth* Gen. xlii. 7, 30). LXX. gives wrongly *ἡμέρας μικράς*.

On *hā'ēbhen habb'dl* see note on ver. 7.—Bunsen translates this verse "For they who have despised the day of small things, they will rejoice and see the lead-stone in the hand of Zerubbabel; these seven are the eyes of YHWH roaming through the whole earth." This rendering is grammatically defensible, comp. Gen. xliv. 9 (quoted in note on xiv. 17), מִי being used (comp. Ex. xxiv. 14, Judg. vii. 3) indefinitely "whosoever" as equivalent to מִי אִשֶּׁר (Ex. xxxii. 33). But it would be a strange thing for the Prophet to promise joy to mockers. Köhler renders *v'sām'chā*, &c. "while these seven see with joy," &c.; but this is an impossible translation, since in a clause descriptive of the state or circumstance beginning with *vāv*, the *vāv* is usually prefixed to the subject, e.g. וְהַמַּחֲנֶה הָיָה בְטָח "the camp being in confident security" (1 Kings i. 40), but never to the Perfect.—The first clause "For, who hath despised the day of small things?" denotes: "surely none (who hopes to achieve great things) ever despised the day of small things!", and so is practically equivalent to a prohibition: "Let none despise the day of small things." After such a clause the perfect with *vāv* denotes the result of compliance with the prohibition, "Then shall they see with joy the plummet in the hands of Zerubbabel, [viz.] these seven." Of the two verbs וְשָׂמַח וְרָא the former is best rendered by the adverbial expression "with joy," comp. (v. 1) וַאֲשׁוּב וַאֲשֵׁנָּה "and I lifted up again," וַאֲעֵן וַאֲמַר might similarly be rendered "and I said in reply." The last half of the verse should be rendered "The eyes of YHWH, they are scouring the whole earth"; or, neglect-

11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

ing the interpunctuation, we might render the words "The eyes of YHWH are they, scouring the whole world" (for this constr. of the partic. see iii. 1), comp. LXX. ἐπὶ τοὺς οὐτοὺς ὀφθαλμοὶ εἰσὶν κυρίου οἱ ἐπιβλέποντες. They ought, however, to have omitted the art. before the partic., comp. LXX. of vi. 1. In either case the last half of the verse is a farther description of "these seven." It need hardly be said that *shibh'āh-ēlleh 'enē YHWH* cannot mean "these seven eyes of YHWH," which would have been עיני יי האלה (or שבעת (שבעה) עיני (or האלה עיני שבעת) (comp. Dan. i. 17).

מֶרֶשֶׁתִּי, see Excurs. iv.—The sing. שֶׁבֶלֶת "a stream" (Ps. lxi. 16), "ear of corn" (Job xxiv. 24), makes plur. Verse 12. Words and constructions. שֶׁבֶלֶתִּים (comp. צִפּוֹר plur. צִפּוֹרִים). The construct (which occurs here only) is pointed שֶׁבֶלֶתִּי (not שֶׁבֶלֶתִּי) by one of those irregularities of traditional pronunciation, for which no reason can be assigned. The word seems to mean here "pendent bunches of olives."—It is impossible (with C. H. H. Wright) to render the next clause "which by means of the two channels of gold are pouring forth, &c.," for in that case we should have had מְרִיקִים, not הַמְרִיקִים, since the clause is introduced by אֲשֶׁר.—צִנְהָרוֹת is a ἄπ. λεγό. meaning probably "spouts" (see Dictionaries); it is masc., as is shown by the numeral. This clause we render: "which are resting in the two golden spouts."—בִּיד must mean "in the hand of," i.e. resting in; but see note on vii. 7. It can hardly mean "by the side of," for the figurative expression נֶכֶן "nigh at hand" (Job xv. 23) will not justify the rendering. To express this it would have been rather עַל (ver. 14), לִיד (1 Sam. xix. 3), בְּעַד יָד (1 Sam. iv. 18), אֶל יָד (2 Sam. xiv. 30), עַל יָד (Josh. xv. 46), or עַל יָדֵי (Judg. xi. 26).—הַזֶּהב־ is a ἄπ. λεγό. in the sense of "the gold[en oil]." The clause should be rendered "which pour the golden oil out from themselves," grammatically it refers to the spouts, not to the olive-clusters (which are *fem.*).

13 And he answered me and said,
Knowest thou not what these be?
And I said, No, my lord.

14 Then said he, These *are* the
two anointed ones, that stand by
the Lord of the whole earth.

B'ýád, én taís χερσί.—For the *ἀπ. λέγó. ζαντ'ρόθ* they give *μυζωτήρων.*

LXX. — *מְעִלֵּיהֶם הוּרָב* they render *τῶν ἐπιχεόντων καὶ ἀπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς* to them, as to us, *hazzāhābh* is a difficulty: we solve it by supposing “the gold” to mean “the golden oil”; they by understanding it as “golden pipes (or funnels)” (comp. ver. 2). *καὶ ἀπαναγόντων* evidently corresponds to *מְעִלֵּיהֶם*, which they seem to have read as *ומעלים* the Hiph. Partic. of *‘ālāh* “to go up.”

יִצְחָק is a substantive of the same form as the proper name *יִצְחָק*.

Verse 14. “Isaac.” This word is nowhere else used of oil-for-anointing. It is used to denote oil as the juice of the olive, the produce of the ground, just as *tirōsh* is used of wine as the produce of the vine. But *yāin* is used of wine fermented for drinking, and *shēmen* of oil prepared for burning (*שֶׁמֶן לְמָאֹר*), or for anointing (*שֶׁמֶן הַמִּשְׁחָה*). On the metheg of *hā'dm'dīm* see Excurs. II. A. 9.—*עַל* denotes “by,” see on ver. 3.

It can scarcely be doubted, that the prototype of this golden candlestick is the candlestick, which was placed in the holy place of the former Sanctuaries “before the Lord, as an everlasting statute for their generations on behalf of the children of Israel” (Ex. xxvii. 21). This Candlestick is not mentioned among the vessels of the Sanctuary brought back from the Captivity. It may be that it was the very lack of this important article of the Temple furniture, that impressed the form of it on the Prophet's mind. Be this as it may, the form of Candlestick of the Vision is evidently based on that of the Temple, and Tabernacle. But, at the same time, that of the Vision differs in several points from the other. In the Candlestick of old the lamps had need to be trimmed every evening, by the Priests, while in this the oil poured itself spontaneously from two olive-clusters, and was communicated to the lamps by such a number of pipes, as in an actual lamp would seem almost impossible. The angel-interpreter declares that the significance of the Vision is this: that all difficulties should subside before Zerubbabel, and that he should complete the building of the Temple, and bring forth the head-stone thereof with shouts of “Grace, grace to it!” But, this was to take place by no human power (such as was used for keeping the lamps of the Candlestick alight in former times), but by the Unction from the Holy One: “Not by might, or by power, but by my Spirit, saith the Lord of Hosts.” “Do not then,” says the direct revelation of the Lord, “despise the small beginnings of the work, and then the eyes of God's all-embracing Providence, which are specially directed on this

work of rebuilding (iii. 9), will yet view with benign satisfaction the completion of this material building by the hand of Zerubbabel." But, as though the Lord looked with pity on the weakness of human faith, and to explain the meaning of the two olive-clusters, He deigns to reveal to the Prophet the two human instruments by which this work was to be consummated, saying "These (the two olive-clusters) are the two anointed ones," i.e. Zerubbabel the Prince of the House of David, the civil head, and Joshua, the High-Priest, the religious head. Thus should this Building be completed. And, as the Candlestick of old had been a symbol of the diffusion of the light of Divine Truth by the Congregation of Israel, whose duty it was (and ever is) to be witnesses to the Truth of the Unity of God, so should this new Building become the centre, whence should go forth the Light to lighten the Gentiles, and to be the Glory of His People Israel. (Comp. the close connection in ch. iii. between the assurance of God's providential care of the work of building, and the promise of the mission of the Messiah.)

CHAPTER V.

<p>THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.</p> <p>2 And he said unto me, What</p>	<p>seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.</p>
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SIXTH VISION.—*α.* THE FLYING SCROLL. *β.* THE WOMAN IN THE EPFAH. *γ.* THE TWO WOMEN WITH STORKS' WINGS.

Translate "and I lifted up mine eyes again," see note on iv. 10.—
 עֶפְפָּה (which we know to be a *participle* from its being accented *miṭra'*, see note on ver. 4, and on xiv. 18) may be taken as merely an epithet, "a flying scroll," or better, perhaps, as denoting the circumstance or state, "a scroll, flying" (comp. iii. 1, vi. 1, 5). Verse 1.

LXX. for *M'gillāh* have δρέπανον, understanding the word in the sense of מֶגֶל "a sickle." Aquila and Theodotion διφθέρα. Gr. Versions. Symm. κεφαλίς, var. lect. εἰλημα.

From the wording of this verse the reader will perceive the force of our note on the *Q'ri* and *C'hibh* of iv. 2.—The expression Verse 2.
 בְּאֵמָה " [measured] by the ammah " is common (comp. Ex. xxvi. 8, &c.). עָשָׂר (masc. עֶשְׂרֵה) is *fem.* to agree with *ammōth* understood in the *bā'ammāh*.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and

every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter

I would render thus: "For every one that stealeth, on the one hand, shall in accordance therewith be certainly destroyed: ^{Verse 3.} and every one that sweareth [falsely], on the other hand, ^{Translation and Construction.} shall in accordance therewith be certainly destroyed." מִזֶּה...מִזֶּה can, surely, only be taken as contrasted one to the other. In Ex. xi. 1, where *mizzéh...mizzéh* occurs, the construction is so utterly different, that it affords no parallel. For the expression used in the sense of "on this side and on that" comp. Ex. xxxii. 15, Num. xxii. 24, Ezk. xlviii. 7. Arnswald says that *mizzéh...mizzéh* cannot mean "on this and that side of the roll," because *zéh* is masc. while *m'gilláh* is fem. But (Ex. xxv. 19) וַעֲשֵׂה כְרוֹב אֶחָד מִקְצֵה מִזֶּה וּכְרוֹב אֶחָד...מִקְצֵה מִזֶּה מִן הַכִּפְתָּר shows that this reason for rejecting that translation is invalid. We reject it on different grounds, viz. that the words do not express that meaning: to have done so they should have been כָּל...כִּנְתוּב עָלֶיהָ מִזֶּה נִקָּה וְכָל...כִּנְתוּב עָלֶיהָ מִזֶּה נִקָּה. The explanation of Koehler, &c., that *mizzéh* in both cases means "from hence," viz. from the land (comp. Gen. xxxvii. 17, Ex. xi. 1, Deut. xi. 12), is precluded by the evident contrast between *mizzéh* and *mizzéh* implied by the collocation.

LXX. rightly for *hà'áláh ò árá*.—Symm. *οἱ ὄρκοι*.—Aq. *ὡσαύτως*, reading, apparently, כָּאֵלֶּה. The last half of the verse is ^{Versions.} rendered as follows by LXX.: *διότι πᾶς ὁ κλέπτης ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται, καὶ πᾶς ὁ ἐπίορκος ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται* (Cod. Vat. incorrectly omits *ἕως θανάτου* in the second case). They, no doubt, read מִזֶּה as מִוֶּת, as in Is. liii. 8 they read the מִן of *lámō* as מִוֶּת. They may have rendered כ as *ἕως*, comp. 1 Sam. xv. 7 (LXX. Bas. a'. 15. 7, Tisch. reads *ὡς*), Ps. lx. 7 כְּמוֹ (cod. Kenn. 15. 6 כִּימִי), LXX. 61. 7 *ἕως ἡμέρας*. Or they may have read כְּמוֹ as לְמוֹת (see note on LXX. ch. x. 12). With regard to נִקָּה it must be observed that it is not elsewhere used (in the Niph.) of a person being destroyed,

into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house,

and shall consume it with the timber thereof and the stones thereof.

though it is found (Is. iii. 25 וְנִקְתָּהּ, LXX. καταλειφθήσῃ μόνῃ) of a city being laid waste. The Targ. gives לָקִי (*vapulans*) "being judicially-smitten," giving practically the right meaning, and preserving to a certain extent, if not the original word, at any rate the sound of it. They may have taken נִקָּה as a Niph. partic.; or as an Imperf. (see *Fragment of T. B. Psachim*, pp. 1—8); or as equivalent to לָקָה, cf. לִשְׁכָּה and נִשְׁכָּה, even in Bibl. Hebr. There is no reason for supposing (with Gesen.) that they read the word as נִפְּקָה. The LXX. give essentially the same rendering, either from the Targum or collateral tradition, or translating in accordance with the context. Symm. δίκη δώσει.

וּבִאֵה...לָנָה. These words are both accentuated *mit'el* (see note on page 16), consequently they are the 3rd pers. fem. Perfect, not the Pres. Partic. (see note on xiv. 18). לָנָה stands for לָנָה, and this is the only instance of final *āh* becoming *eh* in the Perfect; but, in the Imperf. we have אֶקְרָא (1 Sam. xxviii. 15), יִדְשְׁנָה (Ps. xx. 3); in a fem. partic. pass. וְהָיָה (Is. xxxix. 5). The case of the substantive צִנָּה (Ps. viii. 7) is not parallel: for, in the first place, if this stood for צִנָּה we should have expected it to have been accentuated on the first syllable (see note on *lāy'lah* i. 8); secondly, the form צִנָּה (Numb. xxxii. 24) points to a collateral form צִנָּה or צִנָּה. Note that while in Arab. *qā'in* (قَيْن) means "a single sheep," and the plur. *qā'n* (قَيْن) means "sheep," there is also a verb *qana-a* (قَنَا), one meaning of which is (according to Freytag) "multa fuerunt (pecora)."—Since *Bāyith* "house" is masc., the suffix of *Cillāttū* (3rd fem. Perf. Pi'el of בָּלָה) is masc. to agree with it. The only instances of the

¹ It is quite within the bounds of possibility that many Hebr. nouns which we call "collectives" are in reality "broken plurals."

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

3rd masc. suffix with the 3rd fem. Perfect of verbs quiescent לָהּ are this בְּלִיתִּי , and הִפְלִיתִּי Hiph. of נָטָה (Prov. vii. 21). The (usual) form of the 3rd fem. Perfect, with 3rd masc. suffix, in the Qal, Hiph. and Polel, is in *áth-hū*, e.g. $\text{גָּמְלָתִּי$ (Prov. xxxi. 12), הִחֲזַקְתִּי (Jer. i. 43), רִמַּמְתִּי (Ezk. xxxi. 4), but with the Pi'el it is *always* *áttū*, as יִפְרִתִּי (Prov. xxxi. 1), וַבְּעִתִּי (1 Sam. xvi. 14), וְהִמְתִּי (Job xxxiii. 20). The full form of the 3rd fem. Perfect is that which occurs in Pause, viz. *gāmālāh*, when this takes the suffix it reverts to its older form in *t*, viz. *gāmālat*. Now observe how, in accordance with the rule given in note on iv. 1, when the accent leaves *mā* and falls on *lāt*, the vowel third from the accentuated syllable goes away, and we get *g'mālāth-i*. The next example cited, viz. *hech'zīgāth-hu'*, is an instance of a word in which both the second and third vowels from the accent are immoveable. In all the other cases the third vowel (from the accent) is immoveable, but the second has been removed.

וַיֵּצֵא , contrast the position of the tone in וַיֵּשֶׁב (iv. 1). The reason of this difference is, that all verbs, whose last root-letter is א , retain the tone on the ultimate even with *vāv conversive*, and are, therefore, an exception to the general rule given in our note on i. 9. Thus all such forms from בֹּא are *mi'tra'*, e.g. וַיָּבֹא (Gen. vii. 7), וַתָּבֹא (viii. 11), and Hiph. וַיְבִיא (Neh. viii. 2), וַיְבִיא (Ezk. xl. 3), but commonly וַיָּבֵא ; and so וַיִּקָּא (Jon. ii. 11) from קִיא . And thus also וַיִּירָא (Gen. xxviii. 17) from יָרָא , and from יָצָא Qal וַיֵּצֵא , וַתֵּצֵא (Gen. iv. and xxx. 16), Hiph. וַיַּצֵּא (Gen. xv. 5), וַיַּצֵּא (Judg. xix. 15), וַתַּצֵּא (Gen. i. 12).—But forms, which end in א on account of the apoc. of the final ה , are *mi't'el* according to rule, e.g. וַיִּדָּא

¹ A *sh'va*, be it quiescent or moving, simple or compound, is not a vowel, or a semivowel, nor does it ever count in grammar as a syllable. It is merely a

sign to show that there is *no vowel* belonging to the consonant under which it is placed.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is	their resemblance through all the earth. 7 And, behold, there was lifted
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(Ps. xviii. 11) from **רָאָה**, **וַיִּרְאֶה** (Job iv. 5) from **רָאָה**; also **וַיִּרְאֶה** (Deut. xxxiii. 21), an anomalous form from **אָתָּה** or **אַתָּה**.—"What is this that goeth forth?" would be properly *mah-zzôth hayyôçêth*, our text **מַה הַיּוֹצֵאת הַזֹּאת** denotes "what is this goer-forth?" in which two sentences there is a distinction of phraseology, but hardly a difference of meaning. "What is this going forth?" would be *mah-zzôth yôçêth*.

LXX. καὶ ἰδε τὸ ἐκπορευόμενον τοῦτο, taking **מַה** as indefinite (comp. p. 46, and LXX. ix. 17), which is impossible in this collocation.

"And I said: 'What is it?' And he said: 'This is an ephah which is going forth: this (continued he) is their appearance in all the earth.'" The use of the def. art. with *ēphāh* is that which writers on the New Test. call *monadic*. The def. art. in such a case denotes merely a chance specimen of the known class. Thus *hā'ēphāh* here denotes "a specimen of the thing, you know so well, viz. the ephah-class." This is a distinct Hebraism. It is common in the Mishnah (see my *Fragment of T. B. Psachim*, p. 95, note 36), as well as in Bibl. Hebr. In the Talmudim and Midrashim the idiom becomes still more marked, and we have not "the" but "that" to denote τὸς. Thus, while **הַזֶּה הַבָּרִיא** may mean "that man" (in which sense it is often used to denote "I" (or "thou"), like *ἀνὴρ ὁδε*, and *ὁδ' ἀνὴρ*, as equivalent to *ἐγώ*), it very generally stands merely for *ἀνὴρ* τὸς.—For *vayyômer* used parenthetically comp. ver. 8, and note on iv. 2 *C'ithbh*.—For **עֵין** in the sense of "appearance" comp. (Numb. xi. 7) **וַיֵּצֵא עֵין הַבְּדִילִיחַ** "and its appearance was like that of bdellium" (comp. Lev. xiii. 55).

For **עֵינִים** LXX. has *ἀδικία αὐτῶν*, reading **עֵינִים**. Jerome observes that if the Hebr. word had *vav* instead of *yod* "recte legetur ONAM ut LXX. putaverunt." He seems to have thought that **עֵין** was of the form of **אֵין**, and made constr. **עֵין** (see note on **תוֹךְ** p. 25). Symm. paraphrases *πρὸς τοῦτο ἀποβλέπουσι*.

Ciccār is the constr. of *Ciccār* (which is a contraction of the unused *Circār*, comp. **כֹּכָב** which stands for **כִּכְבָּב**). The word is fem. see (2 Kings v. 5) **כֶּסֶף כִּכְרֵי כֶסֶף**. It has two plurals **כִּכְרִים** in the sense of "talents," and **כִּכְרוֹת לֶחֶם** "cakes of

Verse 6.
Translation and
Construction.

Versions.

Verse 7.
Words, Constr.
and Transl.

up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wicked-

ness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

bread" (Judg. viii. 5).—נִשְׂאָת must be taken as the Niph. Partic. fem. like נִפְלְאָת (Deut. xxx. 11): and so too must it be in כִּי נִשְׂאָת לַמַּעֲלָה מַלְכוּתוֹ (1 Chron. xiv. 2); unless we point the word נִשְׂאָת after the form נִפְלְאָת (Ps. cxviii. 23), comp. נִשְׁכַּחַת (Is. xxiii. 15), נִפְלְאָתָה (2 Sam. i. 26).—וְזֹאת may be easily explained, if only we follow the context and the rules of grammar. It cannot be taken as equivalent to הִנֵּה, "[and I looked] and behold one woman," because (1) זֹאת is never so used, (2) throughout the visions זֶה, זֹאת, אֵלֶּה always introduce an explanation of the angel interpreter. This verse, and the first clause of the next one, are merely a continuation of the angel's words. In verse 7 he points out to the Prophet the scene that was passing before his eyes, and in the beginning of verse 8 he explains its import. The angel says, "And behold (i.e. and you may see) a disc of lead being lifted up, and this [which you now see on the removal of the disc] is a woman sitting in the midst of the ephah, and this (continued he) is Wickedness."—*Isshāh achāth* might be rendered "a certain woman" as אִישׁ אֶחָד (1 Sam. i. 1) "a certain man" (τὸς); but such a translation would be unsuitable here. Or it may be taken as "one woman." Or *achāth* may be used merely as the indef. article, as (Dan. viii. 3) אֵיל אֶחָד "a ram."

הַרְשָׁעָה as a very personification of Wickedness, so (2 Chron. xxiv. 7) הַמְרִשָּׁעָה is applied to Athaliah.—וַיִּשְׁלַךְ, the

Verse 8.

singl. imperf. of the Hiph. with *vāv convers.* (as a general rule) takes ē instead of ī in the second syllable, comp. וַיִּבְרֵל (Gen. i. 4), but not so the plur. (usually), thus וַיִּבְרִילוּ (Ezek. xxxix. 14). The angel-interpreter seems to be the agent.—The use of the def. art. identifies the אֵבֶן הָעֹפֶרֶת with the כֶּבֶד עֹפֶרֶת mentioned above: *ēbhen* denotes

¹ The *C'thibh* should be read נִרְפָּתָה of the *Q'ri* with the consonants of the from רָפָה=רָפָא. Stade, *Gramm.* i. p. 241, gives, strangely enough, the vowels *C'thibh*.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

here "a weight" as in Deut. xxv. 13, Prov. xvi. 11.—The prepositions **אֶל** and **עַל** are, in many of their meanings, interchangeable, comp. e.g. Is. xxix. 11, 12; 2 Sam. xx. 23, 1 Sam. xiv. 32, 33, 34.—*Pûā* denotes "its mouth," viz. of the ephah, comp. **פִּי הָעֶפְיָאֵר** (Gen. xxix. 2).

וּרְיָח בְּכַנְפֵיהֶם a nominal clause introducing a further fact "and the wind was in their wings," comp. vi. 1. The phrase seems to be the Hebr. equivalent of the English nautical expression "bore down on," i.e. approached sailing before the wind. Observe the *masc.* suffix; comp. **הִנָּה** for **הִנָּהּ** (ver. 10); and Ruth i. 8, 9.—*C'nāphāim* is the dual (see note on p. 20), **לְרִנָּה** for the usual **לְרִנָּהּ**, so we have (Jer. xix. 16) **לְרִנָּהּ** for the usual **לְרִנָּה**: the form for 2nd pers. fem. is **לְרִנָּהּ**, apparently to distinguish it from **לָכֵן** "therefore."—**חֲסִידָהּ** is "a stork"; in later times to distinguish the fem. of **חֲסִיד** "pious" from *ch'sīdāh* "a stork," the form **חֲסִידָה** was used, e.g. (T. B. *C'ithubboth* 17^a) **וּתְשַׁנָּה**—**כֻּלָּה נָאָה וְחֲסִידָה** for **וּתְשַׁנָּה** (on the *simān rāphéh* see Excurs. iv.).—*Bén...ūbhén* (Gen. i. 4) or *bén...l* (i. 6) "between...and."

לָהּ is softened for **לָהּ** and therefore the **ב** of the following word is without *dagesh lene* (see Excurs. III. and iv.).—**וְהָיָה** is the Hoph. Perf. 3rd Pers. *masc.* (from **הָיָה**) though it agrees with a *fem.* subject (comp. xiii. 8).—From **נָחָה** we have two Hiph. forms **הִנָּיָה** "he gave rest" (Is. xiv. 3), and **הִנָּיָה** "he placed" (ver. 1). The Hoph. Partic. from the latter is **מִנָּה** (Ezek. xli. 9). Now the Hoph. Perf. 3rd fem. ought to be **הִנָּחָהּ**, this being pronounced *hunn'chāh* might have passed into *hunnīchāh* (for instances of the common use of *h* in non-biblical MSS. for moving *sh'va* see my *Fragment of T. B. Psachim*, p. 8, note 2), and then, on account of the following tonic syllable *shām*,

became *hunnitchāh*. On the other hand we find in Biblical Chaldee such a Hophal as הִקְיִמָּת "she was set up" (Dan. vii. 4), so that those have some ground to stand on who call this a Chaldaism¹. But I prefer my own explanation, since the Hebrew of the Post-captivity Prophets is especially (and intentionally) free from Chaldaisms.

LXX. καὶ ἐτοιμάσαι, either reading וְהִקְיִמָּת as the Hiph. וְהִקְיִמָּת; or else taking ת for ה (as in ver. 3), and reading וְהִקְיִמָּת, which Root they render in 1 Sam. ii. 3, 2 Kings xii. 12 by the verb ἐτοιμάζω.

This is but one vision in three dissolving views. (α) The flying scroll denotes the curse upon sinners against the Words of the Two Tables (Exod. Remarks. xx.). The dimensions of the scroll are those of the Tabernacle in the wilderness, and of the porch of Solomon's Temple. Some commentators consider its measurement to be symbolical. If so, it is best to understand it as meaning, that transgression is not to be measured by man's standard of right and wrong, but by that of the Lord, who deigned to give a special sign of His Presence in the Sanctuary. With verse 4 may be compared the well-known story of Glaucus, and the Delphic oracle concerning *Oath*, who "hath a son nameless, handleless, footless, but swift he pursues until he seize and destroy the whole race and house" (Herod. vi. 86). (β) Next a woman, who is Wickedness personified, appears sitting in an ephah. A leaden disc is cast on the mouth of the ephah to prevent her emerging; then (γ) two women, with strong ample wings (the like of which the prophet may have seen in the grotesque figures of Babylon), bear down on the ephah, and carry it off to the land of Shinar, where it is to be finally deposited. This vision appears to be, not only a confirmation of ch. iii. 9, but also an implicit exhortation to the people to leave in the land of their Captivity (the land where mankind first organized a rebellion against God, Gen. xi. 2) the sins, which had caused their deportation thither.

CHAPTER VI.

AND I turned, and lifted up | behold, there came four chariots
mine eyes, and looked, and, | out from between two mountains;

SEVENTH VISION.—THE FOUR CHARIOTS.

In the singl. we have מִרְכָּבָה, and מִרְכָּבָה (ver. 2), but in the plur.

Verse 1. always מִרְכָּבוֹת, by the common interchange of *a* and *e* —
Words and Constructions. (comp. notes on ix. 5, x. 9). That this change is not caused by the heavy termination of the plur. (as C. H. H. Wright, quoting

¹ Ewald's (§ 131) word הָרִים (Dam. consonants of the *Cithibh*; the word is viii. 11) is imaginary on his part, he has הָרִים, or הָרִים.
read the vowels of the *Q'ri* with the

and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white

horses; and in the fourth chariot grised and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

Koehler, supposes) is shown by the fact, that the plur. of אֲשָׁפֶלֶת is אֲשָׁפֶלֶת (Song of Songs vii. 8, comp. Gen. lx. 10) while the constr. is equally אֲשָׁפֶלֶת (Deut. xxii. 32) and אֲשָׁפֶלֶת (Song of Songs vii. 9): similarly we have מִלְקָחָה (Numb. iv. 9) and מִלְקָחֶיהָ (Ex. xxv. 38), comp. the common Rabbinic form of substantive רִקְרִישׁ “that which is devoted to sacred purposes,” which is derived from the Hiph. Infin. רִקְרִישׁ (comp. note on LXX. xiv. 17).—*V'hēhārīm hārē n'chō-sheth* is a nominal clause, comp. v. 9.

The last-mentioned horses have two epithets applied to them, בְּרָדִים אֲמָצִים. The latter of these cannot possibly be Verses 2, 3. understood as applying to all the four different coloured horses, since in that case the prophet could only have written אֲמָצִים כֻּלָּם. It is strange that two epithets should be applied to one set of horses here, and only one to each of the other sets, both here, and in chap. i. But the greatest difficulties in this passage are (α) that, while in this verse the *Bruddīm* are identified with the *“muṣṣīm”*, in verses 7 and 8 the two are most unmistakably distinguished: and (β) that no mention of the אֲרָמִים is mentioned. The Syr., either having a more correct Hebr. text in this passage, or more probably making a conjectural emendation, omits the word *“muṣṣīm”* in this verse, and in ver. 7 substitutes אֲרָמִים for אֲמָצִים. And this reading we are compelled to follow, for the present text commits our Prophet to writing in a meaningless style, such as would not be tolerated for a moment in any secular writer. For LXX. see p. 13. For *Bruddīm* Symm. and Theodotion give *πελιδοί*. For *“muṣṣīm”* (ver. 3) Aq. has *καρπεοί*, but in ver. 7 he has *πυρροί* as though reading, with Syr., *v'hēd'“dummtīm”*; in ver. 7 Symm. has *συνεσφυγμένοι*, and Theod. *ισχυροί*. In the sense of “strong” אֲמָצִים would be a *ἀπ. λεγό.*; but אֲמִיץ (and אֲמִץ) is common in this sense (it would, of course, be possible to point אֲמָצִים

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are*

therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk

ammizim). If taken in the sense of "red" it is still a *āp.* λεγόμεν., and must be taken as equivalent to חֲמִיצִים, comp. חֲמִיצִים בְּנָדִים (Is. lxiii. 1), so Abu-l-Walid (col. 57), Qimchi (*Séfer hashshōrāshim*), Ewald, &c. Comp. תִּהְיֶה (1 Chron. viii. 35) for תִּהְיֶה (ix. 41). In both verses the Targ. renders "*muṣṣim*" "ash-coloured"; Rashi says that he does not know the meaning of the word; Ibn Ezra on ver. 7 remarks that the "*muṣṣim*" are the "*dummim*," which is certainly the case, by whatever means the result be arrived at.

Arbā' rūchōth hashshāmim "the four winds of heaven," denoting God's agents working in all the four quarters, i.e. over all the earth.—*Yōḥōth*, as in ver. 1, describes the state or circumstance.—מֵרִחֲצִיב (on the *metheg* see Excurs. II. A. 2) "from standing"; but LXX. give ἐξεπορεύοντο παρὰσσηναί.—עַל (comp. iv. 14).

Observe that *yōḥōth* "are going forth" agrees by attraction with *hassūsim*, instead of with the real subject of the sentence which is מֵרִכְבָּה, understood in the אֲשֶׁר בָּהּ, comp. קִשָּׁת

נִבְרִים חֲתִים (1 Sam. ii. 4).—The reason why we have יִצְאָן twice in this verse and once in the next, instead of יִצְאִים, is this: that the scene passed so vividly before the mind's eye of the Prophet, that he passes unconsciously from an account of the Angel's explanation of the vision to his own narration of it. LXX. avoid the difficulty by rendering *yōḥōth*, as well as *yōḥōth*, by ἐξεπορεύοντο.—For the expression אֶל אַחֲרֵי with verbs of motion, comp. 2 Sam. v. 23, and סָב אֶל-אַחֲרַי "turn thou behind me" (2 Kings ix. 18).—תִּימָן (from יָמָן) denotes the "south," it is found here only with the def. art. (By the Jews *Tēmān* is understood to denote especially that part of Arabia called *Yemen*.)

וַיִּבְקֶשׁ (on the *metheg* see Excurs. II. B. 3), LXX. καὶ ἐπύλεπον τοῦ πορεύεσθαι, var. lect. καὶ ἐζήτουν καὶ ἐπύλεπον τοῦ κ.τ.λ.—On the *metheg* on וַתִּתְּלֶנָּה see Excurs. II. B. 4.

to and fro through the earth: and he said, "Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

"Then cried he upon me," this is an old English expression for "calling by name," "calling out for," "summoning" (comp.

Verse 8.

"who calls on Hamlet?" Shakespear, *Hamlet*, iv. 2. 3;

"to cry on, or upon" he uses, however, in a different sense, see *As* iv. 3. 150, *Rom.* iii. 3. 101); it is as much stronger than "he called me," as *vayyaz'eq othi* is than *vayyiqra li*. *וַיִּזְעַק* (on the form see note on

v. 8) is used of "summoning," "calling together," in *Judg.* iv. 10, 13, and other forms of the Hiph. in the same sense in 2 *Sam.* xx. 4. 5.—*הַנִּיחוּ* "have given rest to," E. V. rightly "have quieted" (see note on

v. 11). *רוּחַ* "spirit" is here used, as in *Judg.* viii. 3, in the sense of "wrath." For the phrase "to quiet anger" see *Ezek.* v. 12, xvi. 42, xxiv. 13. LXX. seem to have read *וַהֲנִיחוּ*, or perhaps rather *וַיִּנְיחוּ*, since they give *kai anēpausan*.

There is no absolute need, on account of the use of the def. art., to understand the "two mountains" as two mountains well known (see notes on i.

8). Since they are spoken of as being "of copper" it is evident that they are *ideal*, rather than *real* mountains. HENGSTENBERG supposes

Remarks.
vi. 1-8.

that they represent the power of God, which shields His people; BAUMGARTEN thinks that they symbolize the two central points of the world-power. But, though they are ideal, they had probably their prototype in reality. Thus PRESSEL takes them as Zion and Moriah; WRIGHT as Zion and the Mount of Olives. This last seems the more probable, because the Mount of Olives is spoken of in *Zech.* xiv. 4, and Mount Zion is represented as the place from which God executes His judgments (*Joel* iii. 16), and because between them lay the valley of Jehoshaphat, which *Joel* describes as the judgment-place of the world (iii. 2).—The four chariots are said to be "the four winds of heaven," that is probably, as EWALD says, "they went forth as swiftly as the four winds of heaven into the four parts of the world, driven along, as it were, by the wind-angels as charioteers" (comp. *Ps.* civ. 4). From ver. 8 we know that, whatever else they were, they were God's agents in executing His just wrath on the nations.—With regard to the difficulties concerning the colours of the horses, which we have mentioned above, HIRTZIG ascribes them to the carelessness of the writer. But we agree, rather, with MAURER, who suggests that the use of "*muggim*" in ver. 7 (whence probably it crept into ver. 3) is due to a blunder of an early copyist. WRIGHT tries to get over the difficulty by supposing that the "*dummin*" signify the Babylonian Empire, and that they were introduced into the vision for completeness' sake, but that they were most suitably (JEROME) passed over in the interpretation, because the day of the real power of Babylon had passed away. He maintains that the "*bruddim*" (ver. 6) are identical with the "*muggim*" (ver. 7), as

9 And the word of the LORD	Jedaiah, which are come from
came unto me, saying,	Babylon, and come thou the same
10 Take of <i>them</i> of the captivity,	day, and go into the house of
<i>even</i> of Heldai, of Tobijah, and of	Josiah the son of Zephaniah;

they are in ver. 3, as the text now stands. He supposes that the *b^ruddim* are represented as going forth as directed to the land of the south, and then because they were "*muççim*," "strong," as asking for further permission to traverse the whole world. But the text will not bear any such interpretation. The *b^ruddim* (ver. 6) are evidently distinct from the *muççim* (ver. 7). The text is hopelessly corrupt, and can be made intelligible only by adopting the reading (or emendation) of the Syriac. The horses in the chariots are *bay*, *black*, *white*, and *iron-grey*. These colours have no symbolical significance. They are used merely as the common colours of horses, and to distinguish one chariot from another. The chariots may denote kingdoms, but certainly not those of Daniel. They are at all events God's instruments of vengeance. Two are sent to the North (viz. *black*, and *white*) because there were two powers there to be overcome, the remnant of the old Asshur-Babylonian, and the Medo-Persian. The *grey* go to the South, i.e. to Egypt, which country revolted from Darius, and was reconquered by Xerxes: then after a series of revolts was finally subdued to the Persian power by Ochus, and was afterwards wrested from the hands of Persia by Alexander the Great. The *bay* seek, and obtain, permission to go through all the earth, signifying probably that Israel's Protector would defend them, not only against their ancient enemies, but also against any who should rise up against them from any quarter whatsoever.

THE SYMBOLICAL CROWNING OF JOSHUA.

Lāqō'ch is the Infin. Absol. used emphatically, and stands for the
 Verse 10. Infin. followed by the Jussive, or Imperative (comp. iii. 4).
 Constructions, &c. — מֵאֵת and מֵ (of *mēcheldāy*) are identical in meaning (see examples in note on xiv. 17).—גִּלְיָהּ is properly the fem. of the partic. גִּלְיָה (2 Sam. xv. 19), and so is here rightly used of "exiles"; but it is often used for the abstract "exile," e.g. (Ezra iv. 1) בְּנֵי הַגּוֹלָה. On the other hand גִּלְיָהּ is properly abstract, meaning "exile" (see note on ix. 15), but is often used for the concrete "exiles," e.g. Jer. xxiv. 5.—*Ubhāthā attāh bayyōm hahū'* "and enter thou thyself that very day." *Ubhāthā (mīl'ra')* is the Perf. with *vāv convers.* (see note on *v'āmartā* p. 5), it follows naturally after the Imperative implied in לָקוּחַ (see pp. 5, 6). The "thou" and "on that day" are emphatic.—וּבְיָמֶיךָ is, equally with the *ubhāthā* above, the Perfect with *vāv convers.*, but it is accentuated on the penultimate on account of the *disjunctive* accent, *R'bhū'* (see (2) in the note on p. 5). The *ubhāthā* is repeated, because

11 Then take silver and gold, | upon the head of Joshua the son
and make crowns, and set *them* | of Josedech, the high priest;

the insertion of the words *attáh bayyóm háhú'* has separated the word too far from *בֵּית*. In such a case, if we are to translate the idiom of one language into that of the other, the *vāv* would be best rendered into English by "I say": thus, "and thou thyself shalt enter that same day, thou shalt enter (I say) into the house of, &c." (comp. vii. 3, viii. 23, 2 Sam. xiv. 4).—On the *dagesh* in *בֵּית* see Excurs. III. 1.—On the construction of *בֵּית* with the verb *בָּוֵא* &c. see note on xi. 13. Grammatically it would be possible to render *אֲשֶׁר-בָּאוּ* "into which they have entered," viz. the house. But, since "from Babylon" follows, such a rendering would be harsh. It would perhaps be better, therefore, to refer this relative sentence to the persons mentioned in the first half of the verse, and to translate it "who are come from Babylon." But this construction is, also, inelegant.

Mē'ēth haggōlāh...y'da'yāh, LXX. τὰ ἐκ τῆς αἰχμαλωσίας παρὰ τῶν ἀρχόντων, καὶ παρὰ τῶν χρησίμων αὐτῆς, καὶ παρὰ τῶν ἐπεγνώ-
κότων αὐτήν, translating the names. *חָלְרִי* they took as a Greek
Versions.
plur. (comp. xi. 17); but why they should have given it the meaning of ἀρχόντων it is difficult to imagine. *Tōbhiyyāh* they read as *מוֹבִיָּה* and referred the suffix to *gōlāh*: and *y'da'yāh* as *יְדֵעָה*. Field (*Hexapla*) notes that some copies give the words as proper names; but this, no doubt, is to be accounted for as a later attempt to correct the LXX. text from the Hebr.—Aquila gives them as proper names.—"*shēr bā'ū* LXX. read in the *singl.*, and make it agree with *Yōshhiyyāh*, τοῦ ἡκοντος. Might *bā'ū*, perhaps, have been intended to refer to *Yōshhiyyāh*, and have been attracted into the plural by the number of the names which precede?

On the *tone* of *v'laqachitā*, *v'āsūtāhā*, *v'samitā* see p. 5.—On the *metheg* on *cēseph-v'zāhābh* see Excurs. II. A. 2.—On the *sh'va* under the *vāv* of *v'zāhābh* see note on xiv. 4.—Since the Prophet has used no pronoun after *v'samitā* it is impossible to say for certain whether *עֲטֹרוֹת* means "crowns," or a "composite-crown" (comp. *māch-lāzōth* iii. 4). The latter seems the more probable conjecture, because (α) but one head is mentioned, on which "*tārōth* should be placed, (β) the word is construed (ver. 14) with a *singular* verb following it, and moreover, in Job xxxi. 36 *אֶעֱנֶנּוּ עֲטֹרוֹתַי* "I would

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD;

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

bind it me as a crown," it seems to be used of a single crown, or fillet. This word (in the singl.) is sometimes used of a royal crown, e.g. (2 Sam. xii. 30) **עֲמֻרֶת־מֶלֶךְ** "their king's crown" (on the *metheg* see Excurs. II. A. 2). LXX. have here *σρεφάνους*.

אִישׁ not "the man," but "a man of distinction" (comp. Is. xxxii. 12, Zech. viii. 23), **אִרְהֵפ** (but see note on xiii. 5).—**י** is placed before *mittachtāv* because the preceding clause includes the idea of some such word as **בֹּא** "is coming" (see note on ii. 10).—**מִתְחַתָּיו** denotes "from his place," the expression is found again only in Ex. x. 23, comp. *tachtēhā* "in her place" (Zech. xii. 6, xiv. 10).—Observe the intentional use of the verb *yicmāch* with the name *Āmach*.—The verb **בָּנָה** is used figuratively, comp. (Gen. xvi. 2) **אֶלֶי אֲבָנָה** **מִמֶּנָּה** "perhaps I shall be built up of her." The expression *hēcāl YHVH* is also used figuratively (see Remarks below), as are also **בֵּית י'** (Hos. viii. 1), and **בֵּיתִי** (Hos. ix. 15, Numb. xii. 7), viz. of the spiritual community of Israel (comp. *αἶκος Θεοῦ* Heb. iii. 6, 1 Tim. iii. 15).

The **וְהוּא** is in both cases emphatic, and is used to distinguish *Āmach* from the crowned High-Priest, who merely pre-figured him. The verse should be rendered: "Yea He will build the temple of *YHVH* [i.e. He will be the true builder], and He will bear majesty, and will sit and rule upon His Throne, and will be a Priest upon His Throne, and a Counsel of Peace will be between Them twain." The expression **בֵּין שְׁנֵיהֶם** is difficult. We see no way of interpreting it, except of the only two Persons mentioned in the verse, viz. *YHVH* and the Priest-King (but see Versions and Remarks). We should rather have expected the expression **בֵּין אֱלֹהֵיו** "between Him and His God": as the words stand they must have sounded most enigmatical to the Prophet's hearers.—**וְהוּא**, while it is employed in a variety of other significations, is especially used of royal majesty (Ps. xxi. 6, Jer. xxii. 18, Dan. xi. 21).—It seems more natural to take the suff. of *cis'ō* "His throne" as referring to

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of	Zephaniah, for a memorial in the temple of the LORD.
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the Subject of the whole sentence, than to refer it to *YHVH*. כִּסֵּא (which seems to have been originally a quadrilateral, comp. Arab. *cursiy*, Syr. *cūrsyō*) means an ordinary seat (1 Sam. i. 9, iv. 13), where it is accidental that it was a High-Priest who is mentioned as sitting on it. But the word is used chiefly of a royal throne, e.g. הִכְסֵּא (Gen. xli. 40), כִּסֵּא מַמְלָכָתוֹ (Deut. xvii. 18), &c.—כֹּהֵן sometimes means “a prince” (as in 2 Sam. viii. 8), but the expression “High-Priest” (ver. 11) precludes that interpretation here.—Another rendering of the last half of the verse is grammatically admissible, viz. “And there shall be a priest near his throne, and a counsel of peace shall be between them twain” (comp. LXX.). For this use of עַל comp. iv. 14. This rendering has one advantage over the other, viz. that the interpretation of *bēn sh’nēhēm* is rendered easier, by supposing the King and the Priest to be different persons. But, on the other hand, since the construction of *ʿhāyāh* is exactly the same as that of *ʿyāshābh* and *umāshāl*, it seems much more natural to suppose that the subject of *ʿhāyāh* is the same as that of the other verbs (see Remarks).

Targum paraphrases ver. 12 thus: “Lo the man, The Messiah His name, is destined to be revealed and anointed [comp. ^{Verses 12, 13.} ^{Versions.} Targ. Y., Lev. iv. 3, &c.], and shall build the temple of *YHVH*.” The next verse is literally rendered, as we have done (but there are two readings “and shall be a *High-Priest*,” or “and shall be a *ministering Priest*”). Syr. omits the last words of ver. 12 *ubhānāh eth-hēcāl YHVH*, while LXX. omits the first words of ver. 13 *ʿhāy yibhneh eth-hēcāl YHVH*: both translators seem to have regarded the words as dittographed, through their not having observed the emphatic force of הָיָא.—For the last half of ver. 13 LXX. give καὶ ἔσται ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων, substituting עַל יְמִינוֹ for כְּסָא, and regarding Ἀνατολὴ and ἱερεὺς as two different persons.

חֵלֶם seems to be simply a corruption of חֵלְדַּי (ver. 10). One of David’s heroes was called *Cheldai* (1 Chron. xxvii. 15), and this name is written חֵלְדַּי (1 Chron. xi. 30), and חֵלֶב ^{Verse 14.} ^{Words and} ^{LXX.} (2 Sam. xxiii. 29). Here the same name has become חֵלֶם: for the

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me

unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

interchange of ב and מ comp. דִּיבֵן (Is. xv. 2) and דִּימוֹן (ver. 9); בְּרִאדָּךְ (2 Kings xx. 12) and מְרִדָּךְ (Jer. i. 2); and the explanation of the name כְּלָאֵב (2 Sam. iii. 3), as meaning מְכַלִּים "causing shame," given in Talm. Babl. *B'racoth* 4^a.—LXX. render the name by τοῖς ὑπομένουσι, reading it as חָלַם pres. partic. of חוּל, in the sense of מִיחָלִים, comp. וַיַּחֵל (Gen. viii. 10).—לַחֵן may be rendered, as by LXX., εἰς χάριτα or "for *Chén*," another name for *Ydshiygáh* (ver. 10), so Targ. But Syr. reads as in ver. 10.—For *tziccārôn* LXX. εἰς ψαλμόν, either translating conjecturally, or reading זכרון as זמרון; similarly the two readings בֶּן-עֲשָׂרִים וּשְׁתַּיִם שָׁנָה (2 Kings viii. 26) and בֶּן-אַרְבַּעִים וּשְׁתַּיִם שָׁנָה (2 Chron. xxii. 2) are supposed to have arisen from a confusion between כ' 20, and מ' 40.

In spite of the contrary opinion being expressed by such Hebr. commentators as Rashi, Qimchi, &c. we maintain that to
 Verse 15. Constructions. render וְהָיָה as equivalent to וְזָאת תְּהִיָּה לָכֶם "and this shall happen unto you" is contrary to the usage of the language. The expression *hāyāh im shāmō' tishm'ân* seems to be borrowed directly from Jer. xxxi. 24, where (as in every other passage where a similar expression occurs, viz. Deut. xi. 13, xxviii. 1, Ex. xv. 26, xix. 5, xxiii. 22) there is an *apodosis*. Consequently, unless with Hengstenberg we look on this verse as an abrupt *aposiopesis*, we have no choice but to regard it as a case of a *lacuna* in the text (פְּסָקָא בְּאַמְצַע פְּסוּק), see Josh. iv. 1, &c.), the existence of which has not been handed down by Tradition.

Zechariah is now commanded to go to the house of Josiah son of Zephaniah, who was entertaining certain Jews, who seem to have come from
 vi. 9–15. Remarks. Babylon with gifts and offerings for the House of the LORD. From these men he was to take gold and silver, and to cause to be made thereof a composite diadem, with which he was to crown Joshua the High-Priest. We cannot, of course, venture with EWALD to insert the words "and upon the head of Zerubbabel" after the words "upon the head of Joshua"; and to insert the name "Joshua" in the clause "and will be a priest upon his throne." Even if such an arbitrary alteration of the text were admissible, it would be most inappropriate.

For, as PUSEY has well remarked, had a crown been placed on the head of Zerubbabel, such an act would have aroused false hopes in the minds of the people of a restoration of the temporal kingdom, which had already been finally abolished (Jer. xxii. 30, Ezek. xxi. 31, 32). The crown was removed "until he should come whose right it is," viz. "the king who shall reign in righteousness" (Is. xxxiii. 1) "and prosper," as "a Branch of righteousness" (Jer. xxiii. 5). Since Zerubbabel is not even mentioned in this passage, Joshua himself must have felt that the Prophet's words referred to One greater than himself, and that the building spoken of was a spiritual one, to symbolize which the material building was allegorically introduced.—The interpretations of ver. 13 are various—we will note the chief of them. HIRTZIG holds that the Messiah and an ideal priest are referred to in the clause "counsel of peace shall be between them both." But we cannot see how the thought of some ideal priest and king, who would coincide in some unity of purpose, could have occurred to the minds of the Prophet's hearers. There would be, moreover, no special reason for speaking of unity as existing between a king and a priest: for, as a matter of history, the priests and kings were seldom at variance, though the prophets and kings were frequently so. ROSENMUELLER considers that the offices of priest and king are alluded to. But "a counsel of peace" could not be spoken of as existing between two abstracts. KEIL takes the words as referring to the two characters of ruler and priest combined in the person of the Messiah. But in this case the clause would be superfluous. Why should there *not* be unity between two such characters combined in one such person? KOEHLER thinks that the reference is to the two offices of the Messiah, and that the prophecy speaks of a plan devised by the Messiah in His double character, whereby peace and salvation should be secured to His people. But this is in accord with the modes of thought of neither Old nor New Testament. Such an idea would have been incomprehensible to the Prophet's hearers; and in the N. T. any such unity of design for the salvation of mankind is spoken of as existing between the Father and the Messiah (not between two of the offices of the Latter), e.g. John vi. 38, x. 15—18, iii. 16, 17, Col. i. 19, 20. The opinion of JEROME, VITRINGA, PUSEY, WRIGHT, &c., is that which we have adopted above in our notes. Seeing that the regal dignity of the Messiah must have been generally recognised in the Prophet's time (see Jer. xxiii. 5, &c.), and that, from Ps. cx. the combination of the priestly with the kingly office in the person of the Messiah must have been expected by his contemporaries, it seems to us that they would have understood the Prophet to have referred to the same person as "sitting and ruling upon his throne," and as "being a priest upon his throne": and that, however they may have taken the words of Isaiah ix. 6, "Wonder Counsellor, *El gibbor*, *Abhi Olam*, Prince of Peace," such words must have somewhat prepared them for the statement, "the Counsel of Peace shall be between Them twain." To us, who have the advantage of later revelation, there is a fitness apparent in the phraseology, which would have been hidden from them.

which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth

month, separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

fer the rendering "The [people of] Bethel, [such as] Sarezzer, and Regem-melec and his men, sent to entreat the LORD."—It would be possible grammatically to render *Bēthēl* "to Bethel," comp. מצרים in Jer. xxvi. 22 cited above. But no reason can be assigned for such a deputation being sent to Bethel, for we have no reason for supposing that "the priests belonging to the House of the LORD *Ḥ'bhā'ōth*" (ver. 3) dwelt specially at Bethel.—*Bēthēl*, though it means lit. "House of God," is *never* used to denote the Temple, which is called בית יי, or בית האלהים.—The phrase פני יי occurs as early as Ex. xxxii. 11.

—The first לאמר should be rendered "to say," it is repeated because of the length of the clause which follows it (see note on vi. 10).—לבית- means "belonging to the house of," not "in &c."—האבכה, the interrog.

ה is pointed with a *pathach* before a guttural or a consonant with *sh'va*.

It has metheg in accordance with Excurs. II. B. 2; but it is *unnecessary* to place the metheg to the *right* of the vowel, since this *ha* could scarcely be mistaken for the def. art.—For the 1st pers. *sing.* used by a people speaking comp. Numb. xx. 19 נשתה... וואם... ויאמרו אליו בני ישראל...—As far as form is concerned הנה might be either Niph. Infin. *constr.* as להלהם (Ex. xvii. 25, &c.), or Infin. *absol.* as הנהנה (Numb. xv. 31). But it is evidently the *absol.* here, since that is the form used (without ל) to express what in Latin would be the gerund in *do*, and in Engl. the pres. partic. "separating myself": comp. Gen. xxi. 16 ותלך ותשב לה... הרהק "and she went and sat down, removing herself."—Zēh comp. i. 12.—On כמה see note on ii. 6. Baer points it here *comméh*, and in ii. 6 *commáh*; *Cod. Petrop.* has in both passages *commáh*.

B'ciślén, ὅς ἐστι Χασελεῦ, following the ordinary construction.—For *Régem mélec* Ἀρβεσεῖρ ὁ βασιλεύς, it seems probable that Ἀρβεσεῖρ represents the numeral "fourteen" ארבעה LXX. עשר, Aram. *Arbésar*. The ארבע is easily accounted for from בארבעה above, and the עשר was perhaps deduced from the אצר of שראצר. The whole runs thus in LXX: καὶ ἐξαπέστειλεν εἰς Βαιθὴλ Σαρασάρ καὶ

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for*

yourselves, and drink *for yourselves*?

7 *Should ye* not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

Ἀρβσεῖρ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐξιλάσασθαι τὸν Κύριον λέγων κ.τ.λ.—For *l'bhèth* wrongly ἐν τῷ οἴκῳ.—For הָאֲבָבָה...הַנּוֹר *είσελήλυθεν* ὤδε...τὸ ἁγίασμα, reading הָאֲבָבָה...הַנּוֹר. Some copies (Field) add

וְהַשְׁתָּעִיפוּ, another instance of correction in accordance with the Hebr. In Numb. vi. 11, 12 וְקָרַשׁ is rendered καὶ ἁγιάσει, and וְהָיָה...וְהָיָה...וְהָיָה. —*Zéh cammèh shānēm* ἦδη ἱκανὰ ἔτη.

עַי "when," comp. (Ps. xxxii. 3) כִּי הִחַרְשֵׁתִי "when I kept silence."

Verses 5--7.
Words and
Constructions.

—וּסְפַדְתֶּם may be taken in two ways, either as the absol. Infin. emphatic for וּסְפַדְתֶּם "and did mourn" (comp. note on iii. 4), or *sāphōd* means "mourning," see note on *hinnāzēr* (ver. 3), and the ו denotes "even," or "yea," as in וְהָיָה which follows (see note on iii. 2); according to the latter explanation we should render *v'sāphōd* "yea mourning": comp. (Hag. i. 6) וְרַעְתֶּם זֵרַעְתֶּם וְהָיָה מַעַט. —הָרַבָּה וְהָיָה מַעַט is very well rendered by the E. V.—With צִמַּתִּי comp. (Ezek. xxix. 3) וְאֲנִי עָשִׂיתִי "and I made it *for* myself," (Is. xlv. 21) לֹא תִנְשָׁנִי "thou shalt not be forgotten *by* me" (*ēnī* being for *lī*; on ל denoting the agent after a passive see on Ps. cxi. 2); גִּדְלָנִי (Job xxxi. 18) "grew up *with* me" should rather be compared with Ps. v. 5 (see p. 27, last line). For the emphatic repetition of the pronoun in the separate form after a *dativ*al suff. compare לָכֵן אַתֶּם (Hag. i. 4), and with גָּמִל הוּא (Gen. x. 21).—*V'cī thōc'lū* "and when ye eat," comp. (Ps. viii. 4) כִּי אֲרֹאֶה שָׁמַיִם "when I look at the heavens."—*H'lc attēm hā'dc'lēm* "are ye not the eaters," *v'attēm hashshōthēm* "and yourselves the drinkers?" i.e. do ye not eat, and drink unto yourselves? (For the opposite principle comp. 1 Cor. x. 31, εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιείτε πάντα εἰς δόξαν Θεοῦ ποιείτε).—אֵת הַדְּבָרִים. There is no need to supply a verb here such as "should ye not hear?" "should ye not do?" or "do ye not know?" For, in view of (2 Kings vi. 5)

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

וְאֵת־הַבְּרוּל נָפַל אֶל־הַמִּים there can be no doubt about אֵת being used for emphasis before the subject of a verb (even when not a passive): moreover in viii. 17 we have an exact parallel. In the verse before us we have (*h'āl*) *eth-hadd'bhārīm* "(are not they) the very things?", and then follows the relative governed directly by a verb "*shér qārā*" "which He proclaimed." So in viii. 17 we have (*et*) *eth-col-ēlleh* "(for) all these very-things (are they)," and then follows "*shér sārēthī*" "which I hate."—*B'yād* "by means of," as (Is. xx. 2) בִּיד יִשְׁעֵיהּ—

Two renderings, both of which are equally admissible, have been proposed for the following clauses, viz. "when Jerusalem was inhabited, and at peace, and her cities round about her: and the South, and the Lowland was inhabited": and "when Jerusalem was dwelling in security, and her cities round about her: and the South, and the Lowland dwelling (similarly)"; but see p. 15. *V'hannégebh* stands for וְהַנִּגֻּב.—Observe that the predicate *yōshēbh* is in the *masc. sing.*; comp. (Prov. xxvii. 9) שֶׁמֶן וְקִטְרֶת יִשְׂמְחֵה לֵב "oil and perfume rejoice the heart."—

The *Négebh* is the southern district of Judah extending to Beersheba (Josh. xv. 21 *sqq.*).—The *Sh'phēlāh* (Σεφελά 1 Macc. xxii. 38) is the Lowland district of Judah, towards the west (Josh. xv. 33 *sqq.*).

Q'bhā'ōth tōw dυνάμεων.—*V'zēh shīb'h'īm* καὶ ἰδοὺ ἐβδομήκοντα. There is also in ver. 3 a reading ἰδοὺ for ἡδὴ (Field).—*H'āl eth-hadd'bhārīm* οὐχ οὗτοι οἱ λόγοι;—*Hann'bh'īm hār'ishōn'īm* LXX. rightly here τῶν προφητῶν τῶν ἐμπροσθεν (see p. 7).

Mishpāt 'méth "true judgment": in viii. 16 we have '*méth umishpāt shālōm* "truth, and justice which tends to peace," comp. Verse 9. "*gāth shālōm* (vi. 13).—*Sh'phōtū* is the correct pausal form of *shiph'tū* (viii. 16).—*ish eth āch'iv* "with one another" (see next verse).

āl-tā'shōqū on the methegs see Excurs. II. B. 3 and A. i. 6.—The expression וְרַעַת אִישׁ אֶחָיו אֶל־תַּחֲשֹׁבֵהוּ requires some Verse 10. explanation.—*āch'iv* is in apposition with *ish*, and *ish* means "each," and so *ish āch'iv* in Gen. ix. 3 means "each his brother," that

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they

should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass,

is "each other." But here it does not mean "each *his* brother," but "each *your* brother," i.e. "one another"; because, seeing that no such formula as *אִישׁ...אֶחָדְךָ* (or *רֵעֶךָ*) is used, the expression *אִישׁ...רֵעֵהוּ* (or *אֶחָיו*) comes to be used for the *second* as well as the *third* person e.g. (iii. 10) *תִּקְרְאוּ אִישׁ לרֵעֵהוּ*. Now, *ish āchiv* is the objective gen. after *rā'āth*, and so the whole expression *rā'āth ish āchiv* means "evil against one another." In this collocation it is impossible to take *ish* as the nom. (LXX.) καὶ κακίαν ἕκαστος τοῦ ἀδελφοῦ αὐτοῦ μὴ μνησικακεῖτω. But in the more simple and ordinary construction (viii. 17) *וְאִישׁ אֶחָדְכֶם*, *ish* is the nominative. We need not lay more stress on the expression each *his brother* (either here or in Gen. ix. 3), than to remember that this Hebrew expression, and others like it, arose from the ethical truth of the *brotherhood* of all mankind, which is an essential principle of the Hebrew Scriptures. The idiom was afterwards applied to the brute creation and to things inanimate.

The verb *מִן* is, in prose, usually construed with *ל* and the Infin.

Verses 11, 12. constr.—The normal form of the Hiph. Infin. constr. is with *י* as *l'haqshibh*, and of the absol. in *ē* as *v'hulbēsh* (iii. 4).—The expression *וַיִּתְּנוּ כְתֵף סָרְרָת* recurs only in Neh. ix. 29, it means "and offered a recusant shoulder," like an animal refusing the yoke.—The *מִן* of *mishak'mō* denotes "so as not to," or "in order not to," in both verses, comp. (Gen. xxvii. 1, &c.) *מִן*. When, as here, *min* with the Infin. follows a verb denoting a deliberate act, it is equivalent to *פֶּן* with the Subj. (comp. Is. vi. 10).—*Sāmū*, comp. ix. 13.

LXX. *Vayyittinā cāthēph sōrāreth* καὶ ἔδωκαν νῶτον παραφρονοῦντα.—*Shāmīr*, explaining the metaphor, ἀπειθῆ.

In the sing. we have always *שָׁמַע*, but the plural in Pause is *always*

Verses 13, 14. *שָׁמְעוּ*: so too *always* *שָׁמַח* and *שָׁמְחוּ* (e.g. x. 7); but, Words. while the partic. of the one is always *שָׁמַע* from *shāmā*, that of the other is always *שָׁמַח* from *šāmēch*.—*וְאִם* (on the

that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations

whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

munach, to which the note מַעֲמִים ב' = "two accents" refers, see Excurs. II. B. 9. N.B.) is the *Pi'el* and stands for וְאִסְעֶרֶם, the א being pointed with a full *çērē*, comp. אָפֵן (for unused אִפֵּן) "bake ye" (only in Ex. xvi. 23), אָתִי (for unused אִתִּי) "come ye" (Is. xxi. 12, &c.). This is merely a variation in vocalization, but no Aramaism, though it is true that in Syr. an initial א (when pronounced) has *always* a vowel.—נִשְׁמָה is the 3rd pers. perf. from שָׁמַם, the fem. partic. would be נִשְׁמָה.—*Shammāh* is a subst. meaning "a desolation."

The וַיִּדְּי of ver. 13 and the *nāshāmmāh* of ver. 14 show that וְאִסְעֶרֶם and אִשְׁמַע are *pasts*. They should be rendered "So they kept calling" (comp. note on i. 5) "and I would not hear...but I scattered them (on several occasions)." —עַל is used, and not בֵּין, because the *countries* of the nations are especially thought of here, comp. (Jer. xvi. 13) וְהִטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת "and I will cast you out of this land into a land," &c.—אֲשֶׁר לֹא יֵדְעוּם may be either "whom they knew not," or "who knew not them."—*Mē'ōbhēr umishshābh*. In Ex. xxxii. 27 we find the Imperatives עֲבְרוּ וְשׁוּבוּ "pass ye up and down" (through the camp): in Ezek. xxxv. 7 the participles עֹבְרֵי וְשׁוֹבֵי denote "all inhabitants." This latter is the meaning here, "so that there were no inhabitants," the מֵן being privative, comp. (Jer. xlviii. 2) מִנֵּי. In ix. 8 we have exactly the same expression מִעֲבֹר וּמִשָּׁב, but there the מֵן is used in the sense of "on account of," and the expression denotes "on account of him [or the army] that passeth up and down [the country]." —אֶרֶץ חֲמָדָה is a reminiscence of Jer. iii. 19, and is now looked on as a sort of proper name, hence the omission of the art., comp. *Çémach* (iii. 8, vi. 12).—The ordinary constr. in prose of יָשִׁים (which may be taken as Hiph., or as Qal like יָבִין) is, as here, with the acc. of the thing made, and ל of

that into which it is made, as (Gen. xxi. 18) לְנִי גֵדוֹל אֲשִׁמְנו "I will make him into a great nation."

LXX. For *vay'hî kai êstai*, reading וְיִהְיֶה, and consequently the other verbs also are put incorrectly in the future.

CHAPTER VIII.

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts;

On *qinnéihî* with ל comp. i. 14.—On the accusatives *qin'áh g'dóláh* and *chémáh g'dóláh* see note on i. 2.—*Shábhtî...vshàcantî* "I am returned...and will dwell," comp. ii. 14—16 (E. V. 10—12).—*méth* "truth" and *qódes* "holiness" being abstracts have, as is often the case, the def. art. prefixed. Thus עִיר הָאֱמֶת means "City of Truth," הַר הַקֹּדֶשׁ "Mountain of Holiness." There is no word in Bibl. Hebr. for "true" (though there is נֶאֱמָנָה "faithful," cf. קִרְיָה נֶאֱמָנָה Is. i. 26), so that if the prophet had wished to say "the true city" he could only have used the expression which he has here. But, on the other hand, there is an adj. "holy," so that had he meant to say "the true city, the holy mountain," he might have written instead of *hár haqqódes* הָרֶהר הַקֹּדֶשׁ.—LXX. πόλις ἀληθινὴ...ὁρος ἁγιον.

עַד יֵשְׁבוּ "there shall yet dwell." In ver. 20 we have a slight variation of construction עַד אֲשֶׁר יָבֹא "it (shall yet be) that there shall come."—אִישׁ means "each" (see note on vii. 10), and the ו introduces the clause descriptive of additional circumstances, comp. v. 9, vi. 1.—רָחֹב is a *fem.* noun (Dan. ix. 25), but with the plur. the *mas.* verb is here used (hardly because the *fem.* is here used as a *neut.*, Böttcher, C. H. H. Wright, but) because the Imperf. 3rd and 2nd *fem. plur.* is but sparingly used in Hebrew, comp. (Ps. cxlv. 15) לֹא יֵשְׁבוּ כָל אֱלֹדֵי עֵינִי, and on the other hand לֹא

There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in

mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 Thus saith the LORD of hosts;

תראינה עיניך (2 Kings xxii. 20, &c. and comp. Zech. viii. 9).—On the vocalization of *mish'antō* see note on xi. 3.—The predicate משחקים is *masc.*, as is commonly the case when a *masc.* and *fem.* noun precede, as (Gen. xviii. 11) אברהם ושרה זקנים.

כי denotes "if" as in (2 Kings iv. 29) כי תמצא איש "if thou meet any one." But the expression *bayyāmim hāhēm* "in those days" (viz. when the House was first founded), not "in these days" (E. V.), shows that we cannot render the first *yippālē* "it be (or shall be) too marvellous" (LXX. *ei ādunatēsai ...ēn taīs hēmérais ēkēwais*). כי יפלא must, therefore, mean "if it was too marvellous (see note on i. 5)." גם stands for גם הוּ comp. (1 Sam. xxii. 7) גם-לכלכם יתן "will he give to all of you?" (see also p. 35). Thus גם יפלא may be rendered "was it, therefore, too marvellous," or since the work was not then completed, it may mean "is it, therefore (or will it, therefore, be) too marvellous, &c." LXX. *μη και ἐνώπιόν μου ἀδυνατήσῃ*;

Verse 6.
Constructions
and LXX.

מושיע is the Prophetic Participle followed by the Perfect with *vāv* convers. *vshbēthēthē*, comp. p. 36. (Baer has accidentally omitted the Fixed Metheg with וְיָשִׁיעַ.)—For *vshāc'nū* LXX. *Words, Constructions and LXX.* give *καὶ κατασκηνώσω*, reading וְיָשְׁכְּנֵנִי, and that probably deliberately in order to retain the same subject of the sentence.

Observe that "in these days," and "in those days," (ver. 10) are contrasted. "The prophets," viz. Haggai and Zechariah, and perhaps others.—*shēr* stands for אֲשֶׁר הָיוּ. בְּיוֹם is the constr. before the finite verb *yussād* "was founded," comp. בְּיוֹם דָּפַר י"י (Ex. vi. 2), and the similar Arab. construction *waqta*

Verses 7, 8.
Words, Constructions
and LXX.

Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

'statara (Hebraice עַתָּה הִסְתַּתֵּר) "what time he hid himself." (The case of תַּחֲלַת דְּבַר־י' Hos. i. 2 is doubtful, for there is a substantive הַדְּבַר Jer. v. 13, comp. R. D. Qimchi's Introd. Poem to his *Comm. on Pss.*).—*Hāhēchāl* is in apposition with *Bēth YHVH*: there is no need, with Hitzig, to regard it as a gloss.—לְהַבְנוֹת "for the purpose of being built," i.e. when its foundations were laid for this purpose. LXX. give what they conceived to be the sense of the passage, and render freely ἀφ' ἧς ἡμέρας τεθεμελίωται...καὶ ὁ ναὸς ἀφ' οὗ ψ̑κοδόμηται. There is no need to suppose that they read מִהַבְנוֹת (see p. 3, last line).

Sācār "hire" is masc., and with it *nīl'yāh* agrees; but אִינָה is attracted into the gender of הַבְּרִמָּה (see note on vi. 6).—*Nīl'yāh* is the 3rd sing, Perf. masc. of הָיָה (on the *mā'ric* see Excurs. II. A. 7). The Niph. of this verb occurs only in the Perf. and Partic. It generally means "happened" (Judg. xix. 30), "was caused" (1 Kings xii. 24), "was undone," i.e. "went off" (of sleep, Dan. ii. 1), or (into a swoon, Dan. viii. 27). In Joel ii. 2 לא נִהְיָה means "was not," and so here. Observe that the tense of אִין is decided by the context.—מִן "on account of" (comp. ix. 8).—הַצֵּר "the enemy," from צָר (Is. v. 30), Rt. צָרַר (comp. גָּן from גָּנַן רַע, גָּנַן from רָע), the *qāmāṣ* is on account of the disjunctive accent.—וְאִשְׁלַח is the correct reading (not וְאִשְׁ). Some of these cases, in which we have *vā* when we should have expected *vā*, may be explained as being the Imperf. of repeated action, as וְאִנְרִישׁ (Judg. vi. 9) "and I kept driving them," וְאִשְׁלַחָה (xx. 6) "and kept sending her" (comp. Zech. vii. 14). But others can only be explained as instances of anomalous vocalization as וְאִנְתַּחֲתָהּ (Judg. xx. 6) "and I cut her in pieces," וְאִמְתַּתִּהוּ (2 Sam. i. 10) "and I slew him." *Vā'shallāch...* *b'rē'ēhū* render "and I kept letting loose all men against one another."

11 But now I *will* not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall* be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

ὁ μισθός... οὐκ ἔσται εἰς ὄνησιν καὶ... οὐχ ὑπάρξει, not only have they read נְהִיָה as נִרְנָה, from the Rabb. and Aram. רָנָה "to enjoy," but they have taken the initial נ as the Rabb. or LXX. Aram. prefix of the Fut. (comp. p. 51); *Min haggēphen*... ἀπὸ τῆς θλίψεως καὶ ἐξαποστελῶ.

Caḡyāmīm hārīshōnīm denotes "as in the former days," since after כ a preposition is often understood, e.g. (Is. ix. 3) כִּיּוֹם מִדִּין "as in the day of Midian."—אֲנִי "I am," or as E. V. Verses 11—13. Constructions and Versions. "I will be"; there is no need with LXX. to supply any such verb as ποιῶ.—כִּי "for" introduces an assurance in proof of the statement of ver. 11. *Zēra' hashshālōm* "the seed [which flourishes only in times] of peace," viz. *haggēphen* "the vine." In Jer. ii. 21 the word *zēra'* "seed" is used of שֹׁרֶק (see p. 12) in the expression זֶרַע אֱמֶת "genuine seed" (the καλὸν σπέρμα of Matt. xiii. 24). For *zēra' shālōm* Syr. gives "for the seed shall be in peace." LXX. ἀλλ' ἢ δείξω εἰρήνην, *cf* might possibly stand for כִּי אֵם (as in Gen. xxxi. 16 after a negative sentence); but here there is hardly sufficient contrast between the two sentences to justify this rendering. For זֶרַע they read possibly אֲרָץ, Hiph. of יָדַע, which they render by δεικνυμι in Gen. xli. 39, &c.

וּמַמְתִּי (comp. i. 6) in the 1st pers. Perf. this verb occurs here only in its uncontracted form, and only in Jer. iv. 28 contracted וּמַמְתִּי.—*V'lo nichāmēti* "and I repented not," LXX. καὶ οὐ μετενόησα, see p. 19.—שָׁבַתִּי וּמַמְתִּי "I have again proposed," comp. (Hos. v. 11) הָיָה רָאִיל הָלַךְ "he went willingly," (Gen. xxx. 31) אֲשׁוּבָה אֲרַעָה "I will again feed" (comp. p. 46). LXX. παρατέταγμαί καὶ διανενόημαι (in i. 6 they render וּמַם by παρατέτακται), Verses 14—17. Words, Constructions and Versions. LXX.

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 And the word of the LORD of

hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying,

here they may have read **חשבתי** "I thought," "I intended," for **שבתי**; or, perhaps, taking *shābhtī* as "again," they paraphrased the expression by two words of cognate meaning.—**את-דעון** (ver. 16) *eth* here means "with."—*V'ēsh eth-rā'āth rē'ēhū* see note on vii. 10.—*C'ē eth-col-ēlleh* "*shēr šānēthī*" see note on vii. 7, and add as an example of this construction (Hag. ii. 5) **את-הדרב אשר כרתי אתכם בצאתכם ממצרים**. LXX. simply *διότι ταῦτα πάντα ἐμίσησα*.

צום הרביעי "the fast of the fourth [month]." LXX., after the analogy of **יום הששי** (Gen. i. 31) *νηστεία ἡ πέμπτη*, and so also with the others. After *εἰς χάραν* is inserted *καὶ εὐφροσύνην*, and after *καὶ εἰς ἑορτὰς ἀγαθὰς* is inserted *καὶ εὐφρανθήσεσθε*.—The *ῥ* of *v'hā'mēth*, like the Arab. *fa*, denotes "therefore," comp. (Ezek. xviii. 32) "For I have no pleasure in the death of him that dieth... **וְהַשִּׁיבֵנִי וְחַיֵּי** therefore repent ye and live." (The *ῥ* of *v'āmartā* (i. 3) might be so taken, as indeed it is by the E. V.) In such a case the *ῥ* is usually prefixed to the *verb*; but here the objects *hā'mēth v'hashshālōm* are put first for the sake of emphasis.

עַד יְהִיָּה אֲשֶׁר (comp. ver. 4) stands for **עַד יְהִיָּה אֲשֶׁר**, as in ver. 23 **יְהִיָּה** is understood before **אֲשֶׁר**. In both cases **אֲשֶׁר** is equivalent to **כִּי** "that," comp. (Eccles. v. 4) **מִבְּאֵשׁ**.—After *λαοὶ* LXX. insert *πολλοὶ* from ver. 22.

For the expression *áchath el-áchath* "one to another" comp. Ex. xxxvi. 10, 12, 13.—**נִלְכָּה** and **אִלְכָּה** (with final *ה*) are certainly "energetics," or "voluntatives" here (see p. 6).—The absol. Infin. *hālōc*, though put *after* the verb is used for the sake of

Verse 19.
LXX. and
Constructions.

Verse 20.
Constructions
and LXX.

Verses 21, 22.
Constructions
and LXX.

Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts;

In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

emphasis, comp. הלך הלוך (2 Sam. iii. 24), שמעו שמעו "listen attentively" (Job xiii. 17).—*L'challóth* see vii. 2.—The other city answers "I also will go." On this usage of the 1st pers. *sing.* see note on vii. 3. *Gam-ání* see note on vii. 5.—LXX. καὶ συνελεύσονται κατοικοῦντες πέντε πόλεις εἰς μίαν πόλιν, borrowing the word "five" possibly from Is. xix. 18 "In that day there shall be *five* cities..., *one* shall be called..."—עצומים LXX. πολλά, and so in Gen. xviii. 18 *ἄξιον* πολύ, but the word means "numerous," "strong," not "many."

We find בימים הרמה (Gen. vi. 4, &c.), and also בימים הרמה as here (comp. Joel iii. 2, iv. 2), see also להנה (Zech. v. 9).— Verse 23. On the construction of אשר see note on ver. 20; LXX. εἰ, taking *shér* as equivalent to *εἰ* "if" (ver. 6), and *ו* as introducing the *apodosis*. On יהויקן...והחזיקו see note on vi. 10.—The number *ten* is used for an indefinitely large number (e.g. Gen. xxxi. 7). In the passage (Is. iv. 1), which our Prophet seems to have had in mind, the number *seven* is used in this sense.—The expression *l'shōnōth haggōyīm* "languages of the nations" is formed after הגוים והלשונות "the nations and the languages" (Is. lxvi. 18), comp. Dan. iii. 29, vii. 14, &c.—*Cānāph* (constr. *c'nāph*) is the name of the corner of the long flowing garment then worn by the Jews. To each of these אֶרְבַּע כַּנְפִּים the צִיצִית was attached (Numb. xv. 38): this was the distinctive visible sign of an אִישׁ יִירוּשָׁי. *Cē* "that" is omitted after *shāmā'nū* probably because *ע* "for" immediately precedes it; on the other hand we have (2 Kings xix. 8, Is. xxxvii. 8) כִּי שָׁמַע כִּי נִסַּע מִלָּכִישׁ "For he had heard that he was departed from Lachish."

This mission took place B.C. 518, in the second year after the resumption of the work of rebuilding the Temple (Hag. i. 15), and about two years before its completion (Ezr. vi. 15).—"Two hundred and twenty-three men of Bethel and Ai" had returned "to Jerusalem and Judah, every one to his own city" (Ezr. ii. 1, 28). The four fasts referred to in viii. 19 are of (17th) Tammuz when a breach was made in the walls of Jerusalem by Nebuchadnezzar in

Chaps. vii. viii.
Remarks.

the eleventh year of Zedekiah (Jer. lii. 5—7): (9th) Abh, when the Temple was destroyed by Nebuzar-adan in the 19th year of Nebuchadnezzar (Jer. lii. 12, 13, 2 Kings xxv. 8—10): (3rd) Tishri when Gedaliah was assassinated (2 Kings xxv. 25, Jer. xli. 2—6) B.C. 587: 10th Tebheth, when Nebuchadnezzar began to lay siege to Jerusalem (2 Kings xxv. 1, Jer. xxxix.) in the ninth year of Zedekiah. (The number of the day of the month is placed in brackets, where from the Biblical account there is some doubt as to the exact day.)—The people of Bethel seem to have been the representatives of all the people, at all events the reply is given to the whole nation (vii. 5). Though the mission came in the *ninth* month, no question was asked about the fast of the *tenth* month, but only about that of the *fifth* month. The reason of this appears to be, that the fast in *Abh* being in mourning for the destruction of the Temple, it was natural that, now the rebuilding of it had progressed so far, they should inquire whether that particular fast should be kept. The Prophet in his first reply mentions also the fast of the *seventh* month, which was kept in memory of the assassination of Zedekiah, which took place soon after the destruction of the Temple. The 70 years to which he refers are those between the 7th month B.C. 587 and the 9th month B.C. 518. He does not, even in viii. 19, give a definite answer to their question, but warns them against the sins which brought about the deportation of the nation, and promises that their land shall once more be fruitful and prosperous, and their fasts be turned into feasts, if only they will “love Truth and Peace.”—Chap. viii. closes (ver. 20—23) with the promise of a glorious future for Israel, in many nations uniting themselves to them to serve the One Only God; comp. Mic. iv. 2, Ia. ii. 2, 3, xlv. 14, and Zech. ii. 10—12, xiv. 16—19. Ver. 23 must not be taken as a direct prophecy of the coming of our Lord, for the expression “a man a Jew” is used in the singular merely for the sake of contrast with the “ten men from all languages of the nations,” and in reality denotes not an individual Jew, but the whole Jewish nation (see Is. xlv. 14). At the same time the adoption of Christianity (the true development of Judaism) by the Gentiles was a distinct fulfilment of this prophecy.

CHAPTER IX.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

מִשָּׁן, which first of all means “a burden,” comes afterwards to be

Verse 1. very commonly used of “an oracle” or “prophecy” (comp. **Words.** especially Jer. xxiii. 33—40), and that, generally, of a threatening character. The Root is **שָׁן** “to take up”; as a man takes up a burden, so a prophet is said in Hebrew to “take up” his speech, compare (Numb. xxiii. 18) **וַיִּשָּׂא מִשָּׁלִי** “and he took up his parable.”

It is only in the post-exilian prophets (Zech. ix. 1, xii. 1, and Mal. i. 1)

2 And Hamath also shall border | thereby ; Tyrus, and Zidon, though
it be very wise.

that מִשָּׂא is followed by דָּבַר. In Arabic the conjugation, corresponding to the Hebrew Hiphil, of the verb *nasha-a* means "to lift up," (Hebr. נָשָׂא) and from it is derived a substantive *inshā*, which means "composing," "reciting," or "composition."—חֲרִיקָה (some MSS. read חֲרִיקָה) is the town and district *Ha-ta-ri-ka*, near Damascus and Hamath, which is mentioned in several Assyrian inscriptions (Schrader).—In מְנַחְתּוֹ the *u* is long, and merely written defectively (see note on i. 13); the metheg is placed in accordance with Excurs. II. A. 1. The word denotes "its (i.e. of the oracle of the Lord) resting-place or goal."—אָדָם denotes "mankind"; there is no need (with J. D. Michaelis) to read אָרָם "Syria," in which case עֵין אָרָם would mean "the whole face of Syria"; comp. Ex. xx. 15, Numb. xxii. 5, 11. (Baer has accidentally עֵין).

The ב of *b'ēreç* denotes "against," as (Is. xxi. 13) מִשָּׂא בְעֵרֶב "the prophecy against Arabia"; but usually *massā* is put in construction with the noun following, e.g. מִשָּׂא בָבֶל (Is. xiii. 1).—עֵין אָדָם כִּי לִי seems simply to mean "for to the LORD shall the eye of men be directed," comp. (Ps. cxxiii. 2) "As the eyes of servants are unto the hand of their masters...so are our eyes unto the LORD (אֵל)"; only there it is in expectation and here in amazement, &c. It is true that "eye" is here in the singular; but that is an unimportant difference, comp. (Ps. xxxiii. 18) עֵין יְיָ אֱלֹהֵינוּ with lxxxiv. 16) עֵינֵינוּ אֱלֹהֵינוּ.—עֵינֵינוּ וְכָל stands for עֵין כָּל.

Massā LXX. λήμματα, comp. 4 Kings ix. 25. Aq. ἄμμα. LXX. usually ὄρασις (Is. xiii. 1), ὄραμα (xxi. 1), or ῥήμα (xiv. 28). *Chadrac* LXX. Σάδραχ. Δαμασκού the locative "in Damascus." For *m'nūchāthō* θυσία, reading (since the *ū* is written defectively) מְנַחְתּוֹ.—δύοι K. ἐφ' ἑνὸς ἀνθρώπου κ.τ.λ. taking אָדָם as the obj. gen. "To the LORD is an eye on man, &c."; so too Koehler, comp. Jer. xxxii. 19.

Observe that תְּנַבֵּל־בָּהּ (as also תַּעֲבֹר־כֶּסֶף in the next verse) has *ga'yā* (Excurs. II. B. 7).—כִּי is a particle which is capable of various significations (see Dictionaries): here it seems best to take it in the sense of "although," as (Ex. xiii. 17) כִּי הָיָה

Constructions.

Versions.

Verse 2
Words.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be de-

voured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

קָרוֹב “although it was the nearest.”—חֲכָמָה is the 3rd pers. fem. Perf. (see Excurs. II. A. 4). With this passage comp. Ezek. xxviii. 12 sqq.

This verse is somewhat elliptical, the style of this passage being highly poetical. The meaning is that “also *against* Hamath
Constructions. Tyre and Sidon is the prophecy”; or that “also Hamath Tyre and Sidon shall be its resting-place.” Before *tiḡbol-bāh* the relative must be understood, thus: “Hamath *which* borders thereon (viz. on Damascus),” as (Gen. xxxix. 4) כָּל-אֲשֶׁר יֵשׁ-לּוֹ = כָּל-יֵשׁ-לּוֹ (of the next verse).—*Chāc'māh* LXX. plur. ἐφρονήσαν.

מִצּוֹר means (1) distress, (2) siege, (3) earthworks for besieging,

(4) *fortification*. Its constr. is מִצּוֹר (Ezek. iv. 7) and its

Verse 2.
Words.

Root is צוּר. But in the expression מַעוֹז הַיָּם “fortress of the sea,” which is an appellation of Tyre in Is. xxiii. 4, the word מַעוֹז does not lose its *qāmāç* in the construct form because it comes from Root עוּז (see Jennings and Lowe on Ps. xxxi. 2). The word *Māçôr* is chosen, of course, on account of its similarity of sound with *Çôr* “Tyre.”

For תִּרְאָה Baer (on MS. authority) reads תִּירָא (so too תִּירָא Mic.

vii. 10) like the masc. יִרָא (Gen. xli. 33). Some old gram-

Verse 5.

marians seem not to have distinguished between *çērē* and *accentuated segōl*, thus Rashi (on Ex. i. 20).—וְתַחִיל seems to be a simple future.—וְנִבֵּשׁ is grammatically the Hiph. of בָּשַׁע, and would properly mean “he has made to dry up,” as in Josh. ii. 10, or “is dried up,” as in x. 11, Joel i. 10. And in this latter sense it *may* be here used “her hope is dried up.” But it is better to suppose the root to be used in the sense of בָּוֵשׁ “to be put to shame,” “be disappointed” (Joel i. 11, &c.), since such interchange of roots with one weak letter is one of the commonest phenomena of the Hebr. language (and indeed of Semitic languages generally, even as early as Assyrian), see pp. 30, 46.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth:

but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because

—מִבְּטָחָהּ “her hope (or expectation),” comp. מִבְּטָחַם (Is. xx. 5), Root נִבַּט. The *pathach* of the first syllable is here lightened into *segol*, as we find יִדְכֶם (not יִדְכֶם), אֲבִיתָר (not אֲבִיתָר) Abiathar. Comp. notes on vi. 1, x. 9.—לֹא תִשָּׁב “shall not be inhabited” (comp. vii. 7); or “shall not endure” (comp. Gen. xlix. 24).

Mebbatāh wrongly παραπτώματι αὐτῆς “her transgression”; perhaps they took *hibbīt* in the sense of παρὼρ “to over-look,” “miss,” and so equivalent to חָטָא; but *Cod. Alex.* rightly ἀπὸ τῆς ἐλπίδος αὐτῆς, which may, however, be a mere correction. LXX.

מִמִּזְרָם (on the der^a. consult the Dictionaries) means here “a mixed race.”—הִכְרַתִּי 1st pers. sing. perf. Hiph. from כָּרַת (for Verse 6. Words. הִכְרַתְתִּי, the ת being according to rule assimilated to the ת). On the *tone* see note on i. 3.

Ashdōd rightly Ἀζώρος. The case-ending *s* may represent the final *d* (pronounced *dh*, then *θ*, then *s*), comp. Μαχμάς, for Verse 6. Words. מַחֲמַד *Machmad* (Hos. ix. 6); or perhaps, seeing that the *ω* seems to correspond with the *δ*, the *sh* and *d* became assimilated into *z*, and *os* is merely the termination.

On *vāh'sirōthi* see Excurs. II. A. 1, and 6, and note on i. 3.—On the form שִׁקְצִי see on נִחָמִים (i. 13).—שְׁנִי is the dual, from Verse 7. Words. שְׁנַיִם. —וְנִשְׂאָר is the perfect (with ׀ consecutive), the participle would be נִשְׂאָר.—נִשְׂאָר “as a leader,” this is the only place in which אֱלֹהִים is written defectively in the singular, the *u* is, of course, long (see on נֶאֱמַר i. 3).

On the *tone* of *v'chānīthi* see p. 5.—לְבֵיתִי means “for the protection of my house,” comp. (Ps. cxxiv. 1) לֹאִי יְיָ שְׁהִיָּה לָנוּ “if it had not been the Lord, who was on our side.”—מִצְבָּה Verse 8. Words. “on account of an army,” on this use of מִן see on ii. 8. צְבָה stands

of him that passeth by, and because of him that returneth: and no oppressor shall pass through	them any more: for now have I seen with mine eyes.
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for צָבָא (which is in fact the reading of some MSS.), as נֶסֶה (Ps. iv. 7) stands for נִשָּׂא. Some would point the word מִצְבָּה "as a garrison," in accordance with 1 Sam. xix. 12, which is, however, the only passage in which the word occurs in the fem. form, elsewhere it is always מִצָּב. —The ה of the next two words means also "on account of." —For the expression עָבַר וְשָׁב compare note on vii. 14.

For מִצְבָּה LXX. has ἀνάστημα, reading, probably, מִצְבָּה "a column." —τοῦ μὴ...μῆδε, giving to ה the privative sense it has in vii. 14. Possibly they read the words מַעְבֵּר וְשׁוֹב.

(Cod. Alex. ἀνάστημα, comp. ἀνάθημα and ἀνάθεμα, σύστημα and σύστημα, &c.)

It is impossible to discuss all the theories which have been propounded with regard to the time of the composition of different parts of Zech. ix.

Remarks. —xiv. We will content ourselves with mentioning here the chief arguments, which have been adduced to prove the pre-exilian authorship of ix. 1—8. (1) It has been argued, that *Zech. ix. 1—8 is so like Amos i.—ii. 6* (delivered in the early part of Uzziah's reign, i.e. a few years after B.C. 810), *that it seems impossible that two prophecies so similar should have been uttered at periods so wide apart.* Now, the only similarity between these two passages is, that in both Damascus, Tyre, Gaza, Ashdod, Ashkelon, and Ekron are threatened. The dissimilarity, however, is much greater. (α) In Amos we find the Ammonites, Edomites, and Moabites also mentioned, but not so in Zechariah. And this is most natural, for, while in the time of Uzziah these were still powerful nations, on the return from the captivity they were so weak, that when in the time of Nehemiah "Sanballat and Tobiah, and the Arabians and the Ammonites and the Ashdodites" all conspired to hinder the Jews from rebuilding the Wall of Jerusalem, it was found sufficient to repel them that half of the returned exiles should stand to arms, while the other half went on with the work of building. (β) Amos expressly states that Aram-Damascus should be carried away to Kir, while there is no such intimation in Zech. ix. (γ) Amos speaks of Judah and Israel as separate kingdoms, to be subjected to the same judgments as the other nations, while in Zech. Israel is but one nation (comp. ver. 13 and Remarks there), and is assured of God's protection. (δ) The style of the two passages is not similar. That of Amos i.—ii. 6 is of a marked character, but we find no echo of that style in Zech. ix. 1—8. (ε) It has been urged that *this oracle speaks of several cities and kingdoms as independent, which had lost their independence, before the period of the return from exile.* Thus Damascus lost its independence when Tiglath-Pileser overthrew Syria in the beginning of the reign of Ahaz, and Hamath was subdued to the Assyrians in the time of Hezekiah. (The

reference to Tyre and Sidon is admitted by the objectors to afford no clear indication of the early date of the prophecy.) We may reply simply, that Jeremiah prophesied against Damascus and Hamath even after Nebuchadnezzar had overrun their territories (Jer. xlix. 23—37), and Jeremiah (xxv. 20) and Ezekiel (xxv. 15—17) denounced judgments on the Philistines, so that it is not strange that a post-exilic prophet should speak in general terms of the disasters, which would overtake these nations, when the Medo-Persian empire should be overthrown by the Greeks.—(2) The prophecy has been supposed to allude to the immunity experienced by Jerusalem during the irruption of Rezin king of Syria and Pekah king of Israel into the territories of Judah (2 Kings xvi. 5), as well as during the wars with the Philistines which occurred during that period (2 Chron. xxviii. 18), and it is further argued that ch. xi. 14 shows that the struggle between Judah and Israel is looked on as already begun, at this time when the Prophet threatens Damascus (ix. 1). The denunciations against Tyre are to be viewed as naturally arising out of the sale of the Israelite captives at that period by Phœnician merchants (Joel iii. 4—6). But (a) if this were the case it would be most difficult to account for the omission of any notice of the far more important enemies of Judah at that period, viz. Ammon (2 Chron. xxvi. 8, xxvii. 5), Edom and Moab (Amos i. 11—15, ii. 1—3), and Arabia (2 Chron. xxvi. 7). (β) The dissolution of the brotherhood between Israel and Judah is in xi. 14 (see Remarks) distinctly spoken of as in the future. If, then, that passage refers to the revolt under Jeroboam, it must have been written at a time prior even to 975 B.C., when Damascus was still included in the kingdom of Solomon, and such threats against Syria would have been meaningless.—But the strongest argument against such theories is, that to no period of history does this prophecy (ix. 1—8) apply so exactly, as to the conquests of Alexander the Great in 333 B.C. The chief points of the prophecy are, judgments on Syria and Philistia, and the burning of Tyre; the removal of the king from Gaza, the desolation of Ashkelon, the introduction of a mixed race into Ashdod, and the eventual fusion of the Philistines with the Jews; the protection of Israel amid their confusion. Now, when Alexander had completely shattered the might of Persia, in the battle of Issus, he marched into Syria. He sent a strong detachment under Parmenio to operate against Damascus, and himself with the main body marched against Tyre. And this mighty stronghold, which had stood a five years' siege from the Assyrians, and a thirteen years' siege from the Chaldeans, was taken by Alexander in seven months, and then (as Q. Curtius says) "having slain all save those who fled to the temples, he ordered the houses to be set on fire." No special mention, it is true, is made of Ashkelon and Ekron in the accounts of the march of Alexander, but Gaza fell after a siege of five months, and Hegesias (a contemporary of Alexander) especially mentions that "the king of Gaza was brought alive to Alexander. The breaking up of petty nationalities and the fusion of races was part of the policy of Alexander." But no mention is made of any great conversion of the Philistines to the Jewish religion at this period. While, as late as 1 Macc. x. 83, we hear of a temple of Dagon at Ashdod being destroyed by Jonathan, after that time the Philistines disappear as a separate people, and the name of their country "Palestine" became used as the designation of the whole land. It seems best, therefore, to adopt the view of KOEHLER, that "the prophecy does not merely delineate the events connected with the triumphal progress of Alexander, but predicts the general events which followed the Greek conquest of Palestine, inclusive of the various wars which occurred in the latter days of

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having	salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
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the Grecian supremacy" (comp. Remarks on ver. 9—17). The word *Y'bhushi* seems to be parallel with *alluph*, and not contrasted with it: therefore, one would suppose it to mean either "Jebusite," in reference to the fact that "they dwelt with the children of Judah in Jerusalem" (Josh. xv. 63); or "Jerusalem itself," in which sense the word is also used (Josh. xviii. 63); and not as equivalent to "Gibeonites" or "Nethinim" who held a servile position (Josh. ix., Neh. x. 28, 29, Ezr. viii. 20, &c.). The promise of protection to Israel given in ver. 8 was signally fulfilled, when Alexander, according to the well-known story (see my *Memorbook of Nürnberg*, p. 20), spared Jerusalem, and granted the Jews special favours. The meaning of the words "no oppressor (task-master) shall pass through (or over) them any more" is, that the nation would not be again reduced to the position of slaves, as they were by the Babylonians and Persians. And such was the case, for God's protecting care was over them, in fulfilment of the assurance "now have I seen with mine eyes": so that neither did Alexander, nor any of the Seleucian dynasty, ever succeed in enslaving them.

גִּילִי (the 2nd pers. fem. of imperative Qal of גִּיל) would according

Verse 9.
Words.

to rule be accentuated on the first syllable. But there are many exceptions to the rule (caused perhaps by considerations of euphony), thus Is. li. 9 we have עוֹרִי עוֹרִי 'ūrī 'ūrī, and so too in the first sentences of Judg. v. 12 'ūrī 'ūrī, and Is. xxi. 2 צוֹרִי צוֹרִי; while in the second sentence of Judg. v. 12 the accentuation is regular 'ūrī 'ūrī, as also in *shūbbū* (ver. 12).—הִרְיעַ is "to cry aloud," דָּרַע "to do harm."—נִשְׁעַ, the Niph. partic. of יִשַׁע, can only mean "saved."—הָמוֹרִי is a "he-ass," אֲתוֹנִי a "she-ass."

The ו of וְעַל does not mean "and" as though he were to come riding on two animals; but "even," "namely," "yea," as Constructions. Ex. xxv. 9 וְכֵן תַּעֲשׂוּ "even so shall ye do."—בֶּן-אֲתוֹנוֹת means lit. "son of she-asses," i.e. such a foal as she-asses in general are in the habit of bearing, comp. כִּפְיֵי אַרְיֵיִם "cub of lions" (Judg. xiv. 5).

κήρυσσε is not a good rendering of *harī%*. Tischf. mentions no reading ἀλάλαξον. Just. Mart. (*Tryph.* 53) ἀλάλαξον κήρυσσε, LXX. &c. but (*Apol.* i. 35) only κήρυσσε.—Cod. Alex. right, ὁ βασιλεὺς σου. The translation σῶζων for *nōshā'* cannot be justified. *παῖς* would

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of

the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

12 Turn you to the strong hold, ye prisoners of hope: even to day

be the correct rendering of *‘āndū* rather than of *‘ānī*. Symm. *πρωχός*. Theod. *ἐπακούων*. S. Matt. xxi. 5 omits the words *δίκαιος καὶ σώζων*. S. John xii. 15 omits also *πράως*, but instead of prefixing “rejoice greatly, cry out” he says *μὴ φοβοῦ*, while S. Matt. puts *εἰπατε τῇ θυγατρὶ Σιών*, which has been thought to be borrowed from Is. lxii. 11.

Baer edits *והברתי* with the accent on the ultimate (comp. note on i. 3); but some editions have *והברתי-רכב*, with *maqṣef* (hyphen), which, of course, takes the accent off the word which precedes it (Excurs. II. A. 2).—Three perfects Pi’el *בָּבֶס*, *יָבֶר*, and *בָּפַר* take *segōl* in the last syllable (as a rule), unless they be in pause.—*מִיְשָׁלַי* *mo-sh’lā* (Excurs. I. 7. γ) is the infin. Qal with suffix.

καὶ πλεῖθος καὶ εἰρήνη, reading the last *ך* of *dibbēr* as a *ן*, and joining it to the next word: thus making *וְרֵב וְשָׁלוֹם* out of *וּדְבַר שְׁלוֹם*. For *miyyām* “from the sea” they read *מֵיִם* *māyim* “waters,” *ὕδατων*. LXX.

The preceding verse concludes with a description of the glory of the King; but the glory was not to be his exclusively, therefore *גַּם אַתָּה* “even thou” is prefixed as a *nominativus pendens* to recall the attention to Israel, spoken of in ver. 9 under the figure of *Báth Ziygón* and *Báth Y’rushālaím*. The *ב* of *בָּרַם* denotes “in consideration of,” as in (Gen. xviii. 28) *בְּחִמּוֹשָׁהּ* “in consideration of the five.”—Between *בּוֹר* and *אֵין* the relative *אֲשֶׁר* is understood, comp. note on ver. 2. Verse 11.
Constructions.

בְּצָרָן is a *ἄραξ λεγόμενον* meaning “fastness” (LXX. *ἐν ὀχυρώμασι*) from *בָּצַר* “to cut off,” comp. *עִיר בְּצֻרָה* (Is. xxvii. 10) *עִיר מְבֻצָּר* (Josh. xix. 29) “fortified city.”—*אֲסִירֵי* Verse 12.
Words and
Constructions. *הַתְּקוּהָ* “ye prisoners of hope,” i.e. ye who are still prisoners in Babylon, but have a great hope set before you.—*גַּם הַיּוֹם* “even to-

do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim,

and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

day."—**לִּי מְגִיד מִשְׁנָה אֲשִׁיב לָךְ** lit. "I announce a double [recompense, which] I will render unto you"; for, if we regard the disjunctive accent under *mishnēh*, we cannot render it "I declare, Double will I render unto you." But the two translations afford much the same meaning. As in Hab. i. 5 the participle **פֹּעֵל** borrows the pronoun of the first person sing. from **הִנְנִי** of the next verse, so does **מְגִיד** here from the **דְּרַכְתִּי** of ver. 13.—**מִשְׁנָה** often means "second"; but here it means "double," as (Is. lxi. 7) **מִשְׁנָה** (*bosh-t'cé*) **תַּחַת בְּשִׁתְּכֶם** "instead of your shame, double."

καθ'ἑσθες, reading *sh'bbhū* (from **שׁוּב**), as *Sh'bbhū* (from **יֵשֵׁב**).—

LXX.

Instead of "hope" LXX. has *τῆς συναγωγῆς*, reading **מִקּוּה** *miqvēh* or *miqvāh* "a gathering together" (1 Kings x. 28, &c., Is. xxii. 11), instead of **תִּקְוָה**.—Instead of *maggīd* we have (by interchange of י and ך, and of ך and ך) *māgūr παρourkeσίας*.

דָּרַךְ is the ordinary verb used of "bending" a bow. But the expression **מִלֵּאֲתִי אֶפְרַיִם** is very difficult. In the connection

Verse 13.

one naturally thinks of the phrase **מִלֵּא יָדוֹ בַּקֶּשֶׁת** (2 Kings ix. 24) "he filled his hand with a bow," i.e. he took a bow in his hand; but the phrases are not parallel. In the absence of any parallel we must be guided by the sense, and take the verb **מִלֵּא** as denoting "filling" the bow with an arrow (as we speak of loading a gun), i.e. setting an arrow on the string (for which the proper expression is **יָתַר עַל חֵץ** Ps. xi. 2), and render the verse: "For I will bend me Judah as a bow, and set Ephraim in it [as an arrow]." The verbs here (as also *shillāchti* in ver. 11) are in the Prophetic Perfect.

For *sāmti* "I have placed, i.e. rendered, made," reading *māshti* (in transposed order) we have *ψηλαφήσω*, comp. Gen. xxvii. 12 LXX. **יִמְשְׁנִי** *y'mushshēnī* *ψηλαφήση με*.

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall de-

fend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

עֲלֵיהֶם יִרְאֶה “will reveal himself on their behalf,” comp. (Ps. xliv. 23) עֲלֵיךְ הוֹרְגֵנוּ “for thy sake we are killed.”—The

words וְאֲדֹנָי יְהוֹה are read *vadōnāy 'lōhīm* (see note on Verse 14.

i. 1).—סַעְרֹת is constr. plur. of סַעְרָה; the *pathach* under the *sāmeç* is a Light Vowel (Excurs. i. 5). This word occurs in the following forms: שַׁעַר, שַׁעְרָה, סַעַר, and שַׁעֲרָה.

ἀπειλῆς αὐτοῦ, reading אֵימָה *ēmāh* “enmity,” for תִּימָן *Temān* “South.” (Possibly also taking the final ך for ם and reading LXX. *ēmō* = *ēmāthō*, see note on iv. 2.)

On צַבָּאוֹת see notes on i. 3.—יִגְן Fut. Hiph. from גָּן.—

וְכַבְּשׁוּ אֲבִי-קִלְעֵי “and shall trample upon sling-stones,”

viz. in their valorous onslaught upon the enemy.—Observe

וְשִׁתּוֹ is correctly accentuated on the *last* syllable as the perfect plur. of

שָׁתָה; if it had been accentuated on the penultimate it would have

been from שִׁית (comp. note on ver. 9).—Baer (p. 83) edits וְחֶמֶן which

(and not חֶמֶן) is the reading here and in Jer. v. 22, li. 55.—כְּמִיִּין

(not “as wine,” but) “as with wine,” comp. x. 7, and note on viii. 11.

—מִזְרֹק the bowl into which the blood was received, and whence it

was sprinkled.—וְיִיּוֹת “corners” only occurs here, and in Ps. cxliv. 12;

but it is a well-known word in the Semitic languages, thus (sing.)

Chald. *zivytha*, Syr. *zāvīthā*, Arab. *zawiyah*.

καὶ καταναλώσουσιν αὐτούς, καὶ καταχώσουσιν αὐτοὺς ἐν λίθοις σφεν-

δόνης, καὶ ἐκπίονται αὐτοὺς (*Alex. το αἷμα αυτων*) ὡς οἶνον, καὶ

πλήσουσι τὰς φιάλας ὡς θυσιαστήριον. חֶמֶן is left un-

translated, unless they took it as equivalent to חֶמֶר, and that as

equivalent to אֹתָם “them.”

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

כִּצְאֵן עַם “his people like a flock”; hardly “as the flock of his people”: though either translation is grammatically admissible.—After כִּי we must understand the pronoun הֵמָּה “they are” or “they shall be,” comp. Ps. xxii. 29 וְיִשְׁלַח [הוּא] בְּנוֹיָם, and so frequently. The Hithpoel הִתְנוֹסַס (Root נָסַס “a standard”) occurs only here and in Ps. lx. 6. With so few *data* it is impossible to be confident as to the exact meaning of the word, but it evidently means here either “to be lifted up” or “to glitter,” and in any case to “be in some manner gloriously conspicuous.” We would render, therefore, the clause “For [they shall be] as the stones of a diadem set up on high (or glittering) over His land.”—מִתְנוֹסֶסֶת ought to have *ga'yā* under the מ because of the disjunctive accent (Excurs. II. B. 3).

Abh'né nézer is rendered λίθοι ἄγιοι, and so in vii. 3 הַנֶּזֶר is read LXX. *han-nézer*, and rendered τὸ ἁγίασμα, comp. (Lev. xxi. 12) τὸ ἅγιον ἔλαιον, for *nézer shémen*.—*Mithnōs'sbēh* they transl. κολιούται.

The suffix of עַם and אֲדָמָתוֹ (ver. 16) refers to God, and so one would naturally have understood the suffixes מִוֹבֵן and יָפִין in that sense also. But, since יָפִי (Ezek. xxviii. 7) “beauty” is never attributed to God, it is better to take the suffix of *tūbhō* and *yophyō* as referring to “His people.” מִוֹבֵן denotes here “goodliness.” מַה is here an exclamation of admiration, as (Gen. xxviii. 17) מַה-נּוֹרָא “how terrible!”, (Numb. xxiv. 5) מַה-טֹבֵן “how goodly are thy tents”; on the *dagesh* after מַה see Excurs. III.—בְּחֹרִים is the plur. of בָּחוּר “a youth”; while בְּחֹרִים is the plur. of בָּחוּר “chosen” (and also means the “age of youth” like זְקֵנִים “old age,” נְעֻרִים “childhood,” עֲלֻמִּים “youth,” &c.). The change of the first *qāmāṣ* into *pathach* is remarkable, the nearest parallel that we can adduce is אָח “brother” plur. אָחִים (comp. also Job xxxi. 24 מִבְּמַחֵי (Baer, not מִבְּמַחֵי); יָמַח Ps. cix. 13): observe

that in all the cases, it is before ה that the shortening takes place.—**יִגְבֹּב** (only here is the Pöläl) “shall make to grow (or increase),” comp. **חֵיל כִּי יִגְבֹּב** “wealth, if it increase” (Ps. lxii. 11, comp. xcii. 15).

מֶה is taken in the indefinite sense “whatever” (comp. 2 Sam. xviii. 22, and p. 46), and so the translation runs *ὅτι εἴ τι ἀγαθὸν αὐτοῦ καὶ εἴ τι καλὸν αὐτοῦ*. *Y'nōbhēbh* is rendered *ἐὐδοιάζων*. LXX.

This passage is now generally admitted to be Messianic. It falls naturally into two sections. The coming of the King (ver. 9, 10); and the return of the exiles, their glorious victories over the Greeks, and their consequent peace and prosperity (ver. 11—17). Zion is now called on to rejoice in the approaching advent of her long-promised King. And what are His characteristics? He is Righteous (comp. Is. xxxii. 1, liii. 11, Jer. xxiii. 5, 6, &c.), but He is also “afflicted” (comp. Is. lii. 14—liii. 11, Ps. cx. 7), and yet “saved” (see Is. liii. 12, and comp. Ps. cx. 7 with Phil. ii. 7—9, comp. also Acts ii. 23, 24, Eph. i. 19—23, Rom. i. 4). He comes with no military pomp, with neither chariots nor horses, but unostentatiously riding upon a colt of an ass; for, this avoidance of vain display is a mark of the “Servant of YHVH,” who “shall not cry, nor lift up nor cause his voice to be heard in the streets” (Is. xlii. 2, comp. Matt. xii. 15—21). At that time the chariot shall be cut off from Ephraim and the horse from Jerusalem (comp. Mich. v. 9, rather than iv. 3 and Is. ii. 4), which seems to imply that the military power of the nation should have ceased, for He is to be a Prince of Peace, speaking peace to the nations, and establishing His spiritual kingdom (in description of which the old terms used of the territory promised to Israel, Ex. xxiii. 31, comp. Ps. lxxii. 8, Ecclus. xlv. 21 are applied) even to the ends of the earth. The prophecy was, doubtless, fulfilled by our Lord, when He rode into Jerusalem on (the day now called) Palm-Sunday. But He fulfilled it more in spirit than to the letter. That He did not fulfil it literally is sufficiently shown by the fact, that the King is here described as already “saved and afflicted,” whereas, in the case of our Lord, His entry into Jerusalem took place before His Passion and before He was “saved” by being “raised up from the dead by the glory of the Father” (Rom. vi. 4). But in spirit He most truly fulfilled it, generally by His whole life of humility, and in particular on that day by illustrating, both to friends and foes, by His symbolical act of riding into Jerusalem on an ass, that His kingdom is not of this world.

But this prophecy was not to be immediately fulfilled. The nation had yet severe sufferings to endure and triumphs to achieve, viz. in those struggles with the “sons of Greece,” which render the Maccabean period (B.C. 167—130) one of the most noble pages in Jewish history. Those, who still remained in the land of their exile, are exhorted to come forth (comp. ii. 7—13), confident in the help of the Lord of Hosts, who would wield the reunited Judah and Ephraim (comp. Is. xi. 13) as His weapons of war (comp. Jer. li. 20): He Himself will appear as their champion, with the rolling of the thunder as His war-trumpet, the forked lightning as His arrows, “the wild storm blowing from the southern desert, the resistless fury of His might.” And then, when they had fought the good fight, and not before, God promises “the flock His people” the blessings of peace (ver. 16, 17).

[It has been urged as an objection against the post-exilic authorship of this passage that "Ephraim" and "Jerusalem" are mentioned, as though Israel were still separated from Judah. But, on the contrary, Ephraim and Jerusalem are here strictly parallel terms, as are also "Judah" and "Ephraim" (ver. 13), where both are represented as equally opposed to the sons of Javan. The nation was now one (Ezek. xxvii. 22) and known by the names of "Israel" (xii. 1, Mal. i. 1, 5), "all the tribes of Israel" (ix. 1), also the "house of Judah" (x. 3, 6), "house of Joseph" and "Ephraim" (x. 6, 7), besides by those terms mentioned on p. 21. For, now that the "dead bones of the *whole house of Israel*" were revived (Ezek. xxvii. 11), and "my servant David" was about to be "King over them" (ver. 24), the prophecy of Ezekiel (ver. 16—22) was fulfilled, and the staves (*tribes, shibh'ze*) of Joseph and of Judah had become one in God's hand. Hence the interchangeable terms.]

CHAPTER X.

ASK ye of the LORD rain in | clouds, and give them showers of
the time of the latter rain; | rain, to every one grass in the
so the LORD shall make bright | field.

שֶׁלֶל, *pathach* (not *chiriq*) is the proper vowel for the first syllable

Verse 1.

to the 2nd fem. sing., 2nd masc. plur. of the Imperative of verbs medial guttural, as בָּחֲרוּ, זַעֲקוּ, מַעֲמוּ, רַחֲצוּ,

שַׁעֲרוּ; but אֲרִבּוּ, because of the initial א, comp. אֲחֻזּוּ.—חֻזִּיִּים means

"lightnings" (Job xxviii. 27, xxxviii. 25) which precede the rain.—

In *um'tar-géshem*, *Géshem* the consequent, as is usual with two nouns in construction, qualifies the antecedent. Thus *m'tar-géshem* denotes

"a pouring rain," so מֵיִם הַיִּין (Ps. xl. 3) means "the clayey mud";

in Job xxxvii. 6 we have גֶּשֶׁם מָטָר, and then גֶּשֶׁם מְטָרֹת עָזָל.—

Instead of לָהֶם one would have expected לָכֶם "to you"; but a sudden change of person is most common in Hebrew, e.g. in Mal. ii. 15.—

לְאִישׁ means "for each one," i.e. "for every one" (comp. Gen. xlii. 45 and Zech. vii. 10, viii. 4, 17).

B'éth is taken as the absolute, καὶ ὅταν: and πρῶτον καὶ is introduced before *malgôsh* "latter rain," borrowing, probably,

LXX.

from Deut. xi. 14, Jer. v. 24.—*Ch'zizim* is rendered φαν-

taoías.

<p>2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore</p>	<p>they went their way as a flock, they were troubled, because <i>there</i> <i>was</i> no shepherd.</p>
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שָׁקַר, the 3rd plur. perf. חָזוֹן being from חָזַר (see note on ix. 15) ought to have been accentuated on the *last* syllable, but it has been drawn back because the next word is accentuated with a great disjunctive accent of the *first* syllable. Observe in this verse the interchange of the Perfect and Imperf., merely for the sake of variety of sound.—יִנְחֲמֵן the Piel imperf. 3rd pers. plur. The ordinary form is יִנְחֲמֵן, in pause יִנְחֲמֵן; but, since here the verb ends in ך and the last syllable thus becomes *closed*, and having a long vowel must needs take the accent (Excurs. I. 8), we get יִנְחֲמֵן with *metheg* under the ך in accordance with Excurs. II. A. 1. The form ending in *ūn* is shown by a comparison with the kindred languages to be older than the shortened form in *ū*. Hence it is incorrect to call this an additional nun (נוֹן נוספת).—עֲנֶה in the Qal, Niph'al, Pu'al and Hithpa'el is used in the sense of "to be afflicted."

Trāphēm is variously rendered by LXX., here οἱ ἀποφθεγγόμενοι, in Gen. xxxi. 19, 34, 35 by εἰδωλα.—For νῆς "ἡ ἐξηράνθησαν; but ed. *Compl.* reads ἐξήθησαν, which would represent the LXX. Hebr. well enough. For "shepherd" (רֹעֶה) ἱατρος, reading ρῶρῆς רֹפֵא "healer."

The first two verses of this chapter seem to be closely connected with the last two of the preceding chapter. In x. 17 it is promised that corn and wine should make the youth of Israel to flourish. Here the people are exhorted to pray to the Lord to send the latter rain. It is probable, since the prophet mentions only the *latter* rain, that he was prophesying between the times of the former rains (*Marcheshvan* and *Oislev*), and the latter rains (*Nisan*). (For the months see p. 10.) Against the post-exilic origin of this passage, and of xiii. 2, it has been objected that, *the mention of idols and false prophets harmonizes only with a time prior to the captivity*. It is perfectly true that after the captivity idolatry was not, as it had been before, the crying sin of the nation. Still, even if the Prophet be not here reverting to sins of the past which had caused the exile, a reference to Ezr. ix. 1, 2, Neh. vi. 10—14, xiii. 23, 24, Mal. iii. 5, 2 Macc. xii. 40, Acts v. 36, 37, xiii. 6, Josephus, *Bell. Jud.* vi. 5, § 2, 3, will clearly show how suitable warnings against idolatry and witchcraft might be, even after the return from captivity. With this passage comp. Jer. xiv. 22.—"Because they had no shepherd" might mean "for want of a good monarch" (comp. Ezek. xxiv. 5, 8);

Remarks.
x 1, 2.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down *their ene-*

but it cannot mean "because they had no native king"; for they did not go into captivity because they had no king, but on the contrary, they lost their king because they went into captivity. We think, therefore, that the paraphrase of the LXX. "because they had no healer," i.e. because the True Shepherd of Israel had ceased to guide and protect them, might possibly be defended.

Observe the change of tense from *chārāh* to *ephqōd*, which is simply, as we hold, for the sake of variety (comp. note on ver. 2).
 Verse 2. The difference between *pāqād* 'al "he punished," and *pāqād* followed by the acc. (as in Ex. iii. 16), is here very decidedly marked.

יְחָדִי is an adverb, "altogether." It occurs also in the simple form

Verse 4. יְחָדִי, but when it has the suffix it is always יָ, or יִ. Possibly in an earlier stage of the language it was regularly declined. In support of this theory of original declension, we may remark that such words as לְבַד "alone" are actually declined לְבַדִּי, לְבַדִּי, לְבַדִּי. Similarly in Arabic *dhā* means "this" and *dhāka* "this-there." This latter in old classical Arabic is declined, in speaking to one man, *dhāka*; to one woman, *dhāki*; to two persons, *dhākumā*; to several men, *dhākum*; to several women, *dhākunna*. But as a rule the simple undeclined form *dhāka* is used.

Pinnāh "corner" is read as *pānāh* "he turned," and rendered ἐπέ-
 LXX. βλεψε (so *p'nōth* (Mal. ii. 13) ἐπιβλέψαι).—*Yāthēdh* "nail,"
 ἔταξε. We saw (ix. 12) that LXX. confound ת and מ, so perhaps they read יַמַּד, and understood it as יַעֲמִיד (comp. יַאֲרִי = יַאֲרִי Is. xiii. 20) a verb which is translated by the verb τάσσω (2 Chron. xxxi. 2). *Milchāmāh* ἐν θυμῷ reading מִלְחָמָה, and taking מִלְ as equivalent to לְמַן (xiv. 10), for מִן in the sense of "on account of" (ii. 8).

בֹּסִים is the pres. partic. of בָּסַם, from which we should expect

Verse 5. בָּסִים, but we find also קֹמִים (from קָם) 2 Kings xvi. 17, and (naturally enough) בֹּשִׁים (from בָּשַׁם not בָּשַׁם) Ezek. xxxii. 30.

mies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they

shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather

Since **בָּנִים** is elsewhere construed with a simple acc., it will be best here to render: "And they shall be like heroes trampling [*their enemies*] into the mire of the streets."—**וְרֹבִישׁוּ** "and shall be ashamed (see notes on ix. 5 and 8).

וְהוֹשַׁבְתִּים is a fusion of **וְהוֹשַׁבְתִּים** "I will make them to dwell" (Hiph. of **יָשַׁב**), and **וְהוֹשַׁבְתִּים** "I will make them return" Verse 6.

(Hiph. of **שָׁוָה** ver. 10). The verb is probably intended to have the latter meaning. In Semitic languages the different forms of verbs are often confounded (see notes on ii. 17, iv. 10, ix. 5); nor are we free from such mistakes in English: thus people often say "he lay" for "he laid"; "he flew" for "he fled."—**כְּאִשֶּׁר** here means "as though"

"quasi," as (Job x. 19) **כְּאִשֶּׁר לֹא־הָיִיתִי** "as though I had never been"; more usually it means "as" "*sicut*," or "when" "*quum*" "*postquam*."

רַחֲמַתִּים ἡγάπησα αὐτούς, comp. ἀγαπήσω τὴν οὐκ ἡγαπημένην (Hos. ii. 23 [25]); but Hos. i. 6 οὐκ ἡλεημένην. LXX.

From **שָׁמַח** and **שִׂמְחוּ** we may observe that there are two forms of the Perfect of this verb, **שָׁמַח** and **שִׂמְחוּ** (comp. p. 70). Verse 7.

In pause all forms from strong verbs take the accent on the second root-letter, unless a long vowel in a closed syllable at the end of the word draw it away (see on ver. 2). **יִגַּל לָבֶם** "let their heart rejoice." Comp. the exclamation (Ps. xxii. 27) **יְהִי לִבְנֵכֶם לְעֵד**.

On the form **אֲשַׁרְקָה** see p. 6 and note on viii. 21. For this use of the verb comp. Is. v. 26, vii. 18.—**וְרֹבִיו כְּמוֹ רֹבִיו** may mean "and they shall multiply as they did multiply [formerly]," Verse 8. see Ex. i. 12. Or, better, it is to be taken as an idiomatic expression

them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and

turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

“they shall increase as they increase”—i.e. “they shall increase to any extent”; this latter is certainly the meaning of the expression in more modern Hebrew. For the promise comp. Jer. xxiii. 3, Ezek. xxxvi. 11.

Imperfects, which have *pathach* in the second syllable, change it into
 Verse 9. *qāmāṣ* before a suffix, as אֲזַרְעֶם, אֲזַרְעֵם.—Observe the doubling of the last root-letter in the plur. מְרַחֲקִים “distant places” (see note on i. 15). The sing. of our word is always מְרַחֵק with *e* in first syllable; but the plur. has also *pathach* in Is. xxxiii. 17, Jer. viii. 9 (see notes on vi. 1, ix. 5).—וְחִיו אִתִּי “and shall live with.” וְיִשְׁבּוּ, the ו is pointed with *qāmāṣ* to prevent the concurrence of two accentuated syllables. This takes place here although *hēm* has a disjunctive accent (*Tiphchā*), comp. (Job iv. 16) דְּמִמָּה וְקוֹל אֲשָׁמַע; while more commonly a preceding disjunctive prevents the *vāv* from taking *qāmāṣ*, as ...וְיָהִי בָרֵךְ וְיֵאֱשָׁר (Ex. ix. 24).

LXX. ἐκθρέψουσι τὰ τέκνα αὐτῶν, reading instead of *chāyā*, חִי, *chiyyā*, the Pi‘el.

לֹא-יִמָּצָא lit. “shall not be found,” meaning “there shall not be

Verse 10. room enough,” comp. Josh. xvii. 16, where, however, דָּדָר is the subject of the verb. Some take the verb here as impers., others understand מָקוֹם. In Qal לִּמָּצָא means “to reach to” (Is. x. 10), then “to suffice” (Numb. xi. 22), comp. *ικνέομαι* and *ικανός*. (See also note on xi. 6.)

ὑπολειφθῇ taking *yimmāṣē* somewhat in the sense of נִשְׁאַר, or

LXX. נִוָּר “be left,” or of נִפְקָד (Numb. xxxi. 49), or נִעָדָר (2 Sam. xvii. 22) “be missing,” or “left behind.”

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

As far as the form of יִם is concerned, it might be the construct, e.g. יִם-פִּנְגֶּרֶת (Numb. xxxiv. 11), in fact the construct is Verse 11. more commonly יִם- than יִם. But the def. art. here prefixed to it precludes this interpretation. We must, consequently, translate צָרָה as in apposition with יִם "through the trouble-sea" (comp. p. 44), the passage of the Red Sea being referred to as a symbol of other sufferings and deliverances.—הַיָּם is very usually construed with ב.—וְהַיָּם must be taken as a second object, or "acc. of limitation."—וְהַיָּם is intrans. see note on ix. 5.

For ἐν θαλάσῃ στενῇ to be correct the Hebrew should be בְּיָם הַצָּר. For *hūrād* these translators give ἀφαιεθήσεται, and so (Ex. LXX. xxxiii. 5) ἀφέλεσθε stands for *hōréd*.

On the *metheg* of *yithhallācū* see Excurs. II. B. 4. Observe that *Hithpa'els* and *Hithpolels* take *qāmāç* in pause, not *çērē*, e.g. : הִתְחַלְּלוּ (Prov. xxxi. 30), הִתְחַלְּלוּ (no *ga'yā* Excurs. Verse 12. II. B. 4. 3). If the second root-letter be ח, the preceding vowel becomes *segōl*, as יִתְחַלֵּם (Deut. xxxii. 36).

κατακαυχῶσονται for *yithhallācū*, which they read *yithhallālū*, ל being misread for ב, as in Hos. xiii. 13 בֶּן לֵא is rendered ὁ υἱός σου, as though it were בֶּן לֵא, i.e. בֶּן לֵא for בֶּן לֵא. LXX.

"The shepherds" (ver. 3) are the native rulers and spiritual guides (as in Jer. ii. 8, xvii. 16, xxiii. 1—4; Ezek. xxxiv. 2, &c.); and not foreign rulers and oppressors (as in Jer. vi. 3, 4, xxv. 34—38, xlix. 19). "The he-goats" are to be identified with "the shepherds," or perhaps rather to be regarded as leaders subordinate to them (comp. Ezek. xxxiv.) "Out of him" means probably "from Judah," i.e. the nation in general, or from Judah as the royal tribe; the latter supposition is hardly probable, however, since the Maccabees were not of the tribe of Judah, but of Levi. Thus, apparently, "shepherd" is used here in a different sense to that in which it is used in the preceding verse. Similarly, *noges* is not used here in the same sense as in ix. 8. It can here mean

Remarks.
x. 3—12.

only a "native ruler," or "one who will oppress" [or subdue] "the heathen."—"Corner-stone" denotes "a chieftain" (1 Sam. xiv. 38, Is. xix. 18, and so too "nail" (Is. xxii. 23).—The whole of this passage is closely connected with ix. 11—15, the verses ix. 16, 17, x. 1, 2 being only a slight digression.—Vers. 5—7 are parallel with ix. 13—15.—The expression "as though I had not rejected them" seems clearly to point to a time when the captivity had already taken place.—*Ver. 8—12 have been looked on as decided evidence in favour of the pre-exilian origin of the passage.* But, (1) the reference in ver. 11 to the passage of the Red Sea shows that, if we please, we may regard the other expressions as figurative, viz., that Egypt is mentioned merely as the typical oppressor of Israel (Hos. viii. 13, ix. 3), as the Exodus is ever looked on as the typical deliverance (e.g. Is. xi. 16); (2) Assyria may be mentioned rather than Babylon or Persia, because thither the ten tribes (Ephraim) had been carried away; or Assyria may actually mean Persia, as in post-captivity times the king of Persia is also often called the king of Babylon (e.g. Ezra vi. 22, 2 Kings xxiii. 29; Judith i. 7, ii. 1, Herod. i. 178—188); (3) it must not be forgotten that but a small portion of the nation had as yet returned under Zerubbabel, and that viii. 8 (not to mention ii. 10—17) is quite as expressive of a restoration in the future as this passage, and yet the genuineness of neither ii. 10—17 nor of viii. 8 has ever been called in question (see *Introduction*).

CHAPTER XI.

OPEN thy doors, O Lebanon,
that the fire may devour thy
cedars.

2 Howl, fir tree; for the cedar

is fallen; because the mighty are
spoiled: howl, O ye oaks of Bashan;
for the forest of the vintage is come
down.

יִלֵּל imperative of יָלַל (see the substantive in next verse). The

Verse 2. *singular* imperative only occurs once again, viz. Jer. xlvii. 2,
Words. where it is יִלֵּל.—On the names of the trees consult the

.Dictionaries.—אֵשֶׁר is here (as in Hos. xiv. 4, &c.) equivalent to כִּי "for"; in the latter part of the verse and in verse 3 we actually have כִּי (comp. note on viii. 20).—יַעַר הַבְּצִיר (*qār*) means "forest of the vintage," which does not give good sense. יַעַר הַכְּצִיר (*Cethibh*), taking *bāṣūr* as a pass. partic., with the article exceptionally prefixed to the epithet only (see note on iv. 7), would mean "the inaccessible forest." Or, we might consider כְּצֹר as a substantive (like כְּבוֹד), in which case the construction would be more regular, and the meaning the same; but the word *bāṣūr* does not occur elsewhere.

3 *There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of*

young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

יִלְלֵת constr. of יִלְלָה (Zeph. i. 10), as צִדְקָה from צִדְקָה, the *chiriq* is "light." On the metheg and ל see note on ii. 13

Verse 3.
Words.

(p. 28).—צִעֲרֵת, יִבְשֶׁת, מִלְחָמָה, אֲדָרְתָם, fem. nouns like

which have one syllable followed by ת־, ת־ or ת־, harden the ת in taking the suffixes, as מִלְחָמָתוֹ: and also nouns which consist *only* of two such syllables as the two last mentioned, as שְׁבָתוֹ, שְׁבָתָה; דָּעָתוֹ, דָּעָתָה; דָּלָתוֹ, דָּלָתָה (2 Kings xii. 10)—instead of the *Q'ri* דָּלְתָה (Is. xxvi. 20), one would prefer the *C'thibh*, and read, as here (ver. 1), דָּלְתֵיהֶם.—"The Jordan" is never called the *river* Jordan, but simply הַיַּרְדֵּן "the descender" (on account of its physical peculiarities; comp. Stanley, *Sinai and Palestine*, London, 1875, p. 284). LXX. for *Ya'ar habbāqōr* gives ὁ δρυμὸς ὁ σύμφυτος. שְׁאֵין φρύγμα as in Jer. xii. 5.

These three verses are regarded by BLEEK as a prophecy of the campaign of Tiglath-Pileser, king of Assyria, against the allied forces of Syria under Rezin, and of Israel under Pekah. Very similar terms are certainly used by Isaiah in reference to the march of an army, viz. that of Sennacherib (2 Kings xix. 23, Is. xxxvii. 24). But the wording of Zech. xi. 1—3, which in some points reminds one of Jer. xxv. 34—36, is so vague, that, if it refer to an invasion at all, it would be equally applicable to *any* which came from the north, whether Assyrian, Babylonian, Persian, Greek, or Roman. Consequently, although we admit that it would make no perceptible difference to the interpretation of this chapter if this passage were removed, we do not feel that it contains any such internal evidence as would compel us to refer it to pre-exilic times.—Some have looked on these verses as descriptive of a storm bursting over the land from the north.—The Talmudic tradition (T. B. Yoma 39^b) is that the passage refers to the destruction of the Second Temple.—If we are to consider these verses as an integral portion of the chapter, we may say that ver. 1—3 announce in general terms (perhaps under the figure of a storm) the judgment that was coming on the land of Israel, while ver. 4—17 describe the causes which would ultimately bring about this visitation.

xi. 1—3.
Remarks.

הַדְרָגָה see Excurs. II. A. 6, N.B.—With the expression *Ḥōn hāh-rēgāh* comp. (Ps. xliiv. 23) צָאן מְבַחָה and (Ps. lxxix. 11, cii. 21) בְּנֵי תְמוֹתָהּ.

Verse 4.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the

inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

That **קָנִידִן** is, the plur. here is shown by the verb; but in Is. i 3 **בְּעָלָיו** is merely the honorific plural.—**יִדְרְגֵן**. On Verse 5. Words and Constructions. the *metheg* see Excurs. II. A. 1 and 6 NOTE. The final *n* is the 3rd pers. fem. suff.—**יִאֲשָׁמוּ**. On the *dagesh* see *Massoreth hamassoreth*, ed. Ginsburg, p. 203. The meaning of the word here is “feel themselves guilty,” comp. Jer. ii. 3, l. 6, 7.—**וְאֶעֱשֶׂר** has the א quiescent after *pathach* (as in **לֹאֲדָנִי**); but **וְאֵ** stands for **וְאִ** (not for **וְאֵ** as it does in **וְאֶעֱנֶה** 1 Kings xi. 39, or as **לֵא** stands for **לֵאֵ** in **לֹאֲדָנִי**). The strict parallel, therefore, is rather to be found in **מִלֹּאכְתּוֹ** (which stands for the unused **מִלֹּאכְתּוֹ**). The *chirīq* is merely written *defective* (comp. ver. 8): thus the regular form of the word would be **וְאֶעֱשֶׂר**.—Observe the *masc.* suffix. of **רַעֲיָדָם**. The sing. **לֹא יַחְמוֹל** after this plur. denotes that “each one of them does not pity,” comp. (Ex. xxxi. 14) **מַחֲלִיָּה מוֹת יוֹמֵת** “those who profane it, each one shall certainly be put to death,” and the sing. *yōmār* after *mōc'rēhén* of this verse.

Ló ye'shāmū ō metemélonto. Ló yachmōl 'lēhém ōk ēpaschon ōdēn ēp' autōis (comp. Ezek. xvi. 5); but in the next verse *Ló 'echmōl* is rendered correctly *ὁ φείσομαι*.

מִצָּא has in *Qal*, among other meanings, that of “to happen to (*acc.*),” e.g. Gen. xliv. 34; whence the *Hiph.* means “to cause to happen to (*acc.*),” Job xxxiv. 11. Again the *Niph.* means “to be present” (Gen. xix. 15); whence the *Hiph.* has the meaning (1) “to present” “to offer to (**אָל**),” (Lev. ix. 12); (2) and also “to cause to come to,” “to deliver up” into the hand (**בִּיד**), as here and in 2 Sam. iii. 8.—**אִישׁ בִּיד־רַעְיוֹ** “into the hands of one another”; similarly in the fem. we have (ver. 9) **תֹּאכְלֶנָּה אִשָּׁה אֶת־בֶּשֶׂר רַעְיוֹתָהּ** “they (*fem.*) shall eat each other's flesh.” (Comp. pp. 69, 70.)

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

לִבְנֵי עֲנִי הַצֹּאֵן, the *lācēn* "therefore" cannot refer to the command of ver. 4, since the consequence of that command is already Verse 7. expressed by the ׀ at the beginning of the sentence (see note on viii. 19). The Lesser Massoreth says that לִבְנֵי stands for לָכֵן (E. V., see also p. 55) i.e. "for you O...", viz for your protection (comp. ix. 3). Or it would be possible to take לִבְנֵי as for לְהִבֵּן "to establish" as לְמִרְוֹת (Is. iii. 8) for לְהַמְרוֹת, לְאֹזֶר (Job xxxiii. 30) for לְהַאֲזֹר Niph., and לְבִיא (Jer. xxxix. 7, 2 Chron. xxxi. 10) for לְהַבִּיא. If *lācēn* is here to have the sense of "therefore," it can refer only to the preceding clause; the meanings "truly" (Qimchi), or "yea verily" (Ewald) assigned to it are questionable. Now, עֲנִי הַצֹּאֵן might well after the analogy of צִעִירֵי הַצֹּאֵן (Jer. xlix. 20, l. 45) mean, not "the afflicted ones of the flock," but "miserable flock." In this case *lācēn* would refer back to the words "flock of the slaughter." Thus, we might understand the clause: "Therefore (׀) I fed the flock destined for slaughter, (therefore a most miserable flock)."—But I am inclined (seeing that *cēn* "nīyyē haṣṣōn recurs in ver. 11) to suppose that the words have been accidentally introduced here from that later passage; but before the time of the LXX., see below. On the *metheg* under וְאֶקְחֶלִי see Excurs. II. A. 2, and B. 4 Exception.—מִקְלֹת *maq'lōth* (for *maq-q'lōth*) is the ordinary plural of מִקְלָה (see Excurs. iv.): the *qūph* (as in many words) loses its *dagesh* on losing its vowel; but when it retains the vowel, it does not: as מִקְלָכֶם (Ex. xii. 11).—Here we have אֶחָד the *constr.* form instead of אֶחָד the *absol.*, comp. (Gen. xlviii. 22) שְׁכֵם אֶחָד, and 2 Sam. xvii. 22; but it may be a rare form of *absol.*

For לִבְנֵי עֲנִי הַצֹּאֵן *eis* τῇν Χαναανίτιν, reading לִבְנֵי עֲנִי הַצֹּאֵן and omitting צֹאֵן. In ver. 11 they seem to have read לִבְנֵי עֲנִי הַצֹּאֵן. LXX., &c.
Nó'am κάλλος; Aq. and Symm. εὐπρέπεια.—*Chδδὴκ'έτμ* σχοί-
νισμα. The verbs are rendered by futures.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

The LORD Himself is the Shepherd of Israel (Is. xl. 11, Ezek. xxxiv. 11—16), and the ideal shepherd "my servant David" the Messiah (Ezek. xxxiv. 23, 24) is His representative. The Prophet is now commanded to personate God in this His office of Shepherd, and to feed (i.e. to protect and take care of His flock) the house of Israel, whom their foreign rulers (their owners, sellers, and shepherds) were grinding down, "for," saith the LORD, "I will not pity the inhabitants of the world, but will set mankind one against the other (comp. Ezek. xxvi. 30, 33), and deliver each into the hand of his king, &c.," i.e. He would cause the world to be smitten and broken up with wars and civil tumults: this flock, then, which was "in the world," if it were not to be "taken out of the world," would require special protection to "keep it from the evil" (John xvii. 15). Therefore the Prophet takes two staves "Favour" and "Binders" to symbolize God's gracious protection of His people, and the union which would exist between Judah and Ephraim (Ezek. xxxvii. 16—22).

¹וְאַחֲרָיו is only shortened in *appearance*, the *long chîrîq* is merely written *defectivè*.—אֶת שְׁלֹשֶׁת הָרֹעִים may mean "the three shepherds," and especially so, since אֶת is prefixed; or simply "three shepherds," as שְׁלֹשֶׁת הָרֹעִים (1 Sam. xx. 21); or "three of the shepherds," as חֲמִשָּׁת הָיָרִיעֹת "five of the curtains" (Ex. xxvi. 3).—בָּחַל occurs only here, and in the *Cithibh* of Prov. xx. 21 (in the Pu'al), it seems here to mean "to loathe," בָּחַל in Syr. means "afflicted with nausea." For *Bàch'làh* LXX. give ἐπώροντο "roared."

Verse 9. מֵתָה תָמוּת means *moribunda moriatur*. LXX. τὸ ἀποθνήσκον ἀποθνήσκειτω.

וַיָּדְעוּ כֵן...כִּי "And they knew that it was so [viz.] that, &c." Comp. אֲבִי יָדַע בֵּן "my father knoweth [that it is] so" (1 Sam. xxiii. 17). The rendering "and so (i.e. thus)

Verse 11.
Constructions.

they knew," would have required the collocation יָדַעְוּ וַיֵּדְעוּ—"nigye¹ haççōn see note on ver. 7.

On οἱ Χαναανοῖ see on ver. 7. Here they do not omit הַצִּנִּי. Hashshōm'rim dīhā, τὰ φυλασσόμενά μοι, they seem to have read הַשִּׁמְרִים אֵתִי. LXX.

This is one of the passages which by certain commentators have been looked on as conclusive proof of the pre-exilian origin of these chapters. We proceed to give a short *résumé* of the opinions which have been held with regard to it. "One month" has by (a) MAURER been held to be a literal month; (β) QIMCHI takes it to mean an indefinitely short period; (γ) VON HOFFMANN thinks that each day stands for seven years, 210 years in all; (δ) WRIGHT takes "each day for a year" (Ezek. iv. 6), and so understands a period of 30 years to be signified by "one month."—The meaning of the expression "the three shepherds" will, of course, depend on the view taken of the meaning of "one month." Thus (1) CYRIL considers that kings, priests, and prophets are meant, and PUSEY "priests, judges and lawyers," who having "delivered to the cross the Saviour were all taken away (a) in one month, Nisan, A.D. 33." But the rejection of the good shepherd is spoken of by the Prophet as posterior to the cutting off of the shepherds. (2) MAURER would interpret the three shepherds of Zechariah (son of Jeroboam II.), his murderer Shallum who reigned but a month, and a *third unknown usurper* whose downfall speedily took place. But Shallum was certainly murdered by Menahem (2 Kings xv. 10—14), and there is no room for a *third unknown usurper*. (3) HIRTZIG would avoid the difficulty by rendering "I removed the three shepherds *which were* in one month" (in support of which construction he refers, and rightly, to such passages as Ex. xxxiv. 31, Is. xxiii. 17, Ezek. xxvi. 20), and takes them to be the kings Zechariah, Shallum and Menahem, who in about the space of one month sat upon the throne of Israel. But the difficulty is really so obviated. Shallum reigned actually "a month of days" (2 Kings xv. 13), and the events referred to occupied much longer. (3) VON HOFFMANN interprets them of the three empires, Babylonian, Medo-Persian and Macedonian, which lasted 215 years from the captivity to Babylon to the death of Alexander the Great. But it cannot be shown that "a day" is ever used to represent "seven years"; nor can the death of Alexander be said to have put an end to the Macedonian empire. (4) QIMCHI explains them as Jehoahaz, Jehoiakim and Zedekiah: (5) ABARBANEL as the three Maccabees, Judas, Jonathan and Simon, but, since the cutting off of the shepherds seems to be looked on by the Prophet as an act of kindness to the flock, which only made their ingratitude the more abominable, it seems better with WRIGHT to understand the 30 years [according to (δ) the "one month"] as those between B.C. 172 when Antiochus Epiphanes desecrated the Temple, and B.C. 141 when the three alien shepherds, *Antiochus Epiphanes, Antiochus Eupator, and Demetrius I.*, were cut off, and the last trace of Syrian supremacy was removed by the expulsion of the Syrian garrison from its fortress in Jerusalem.—But the flock were not grateful for this protection, therefore the Prophet cuts asunder the staff "favour," to indicate that God would annul the covenant He had made with the nations in behalf of His people (Ezek. xxiv. 25—28). This was fulfilled in the troubles which overtook the nation, when they became corrupted, at the close of the Maccabean period.

<p>12 And I said unto them, If ye think good, give <i>me</i> my price; and if not, forbear. So they weighed for my price thirty <i>pieces</i> of silver.</p> <p>13 And the LORD said unto me,</p>	<p>Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty <i>pieces</i> of silver, and cast them to the potter in the house of the LORD.</p>
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הָבֵהּ, plur. Imperative masc. from הָבָה. This verb is altogether anomalous in its conjugation and accentuation. It occurs
 Verse 12 only in the Imperative. We have הָבָה “give thou” (Prov. xxx. 15), and with final הָ, frequently, and accentuated *mil'el* thus הָבֵהּ תְּבָנִים “come (age!) let us build” (Gen. xi. 4), הָבֵהּ תָּמִים “give a perfect [lot]” (1 Sam. xiv. 41). The fem. occurs only once (Ruth iii. 15), הָבִי (*mil'el*), but the plur. is (as here) *mitra'*, הָבֵי מִקְנֵיכֶם (Gen. xlvii. 16).—חֲדָלְךָ is the proper Pausal form of an Imperative which takes *pathach* under the second root-letter, as וַחֲכֹמֶיךָ (Prov. viii. 33).—After numerals higher than ten, singular nouns are generally used, therefore we have כֶּסֶף “pieces of silver,” but not always, e.g. כֶּסֶף שְׁלִשִׁים שֶׁקֶלִים (Ex. xxi. 32).

יֹצֵר must mean “potter” (as in Is. xxix. 16, Ps. ii. 9). When
 Verse 18. followed by an acc. (as Zech. xii. 2) it retains its participial
 Words. meaning of “former of.”—הַיֹּצֵר may mean “the potter” or “a potter” (see note on i. 8).—אֶדְרֵךְ occurs only here, and in Amos ii. 8: in the latter passage it is equivalent to אֶדְרֵת (xiii. 4, Josh. vii. 21, &c.) “a cloak.” Here in accordance with the ordinary meaning of the Root (xi. 2, 3), it seems to signify “glory” “magnificence.”—יָקָר elsewhere means “costliness,” “honour,” “magnificence,” here it undoubtedly means “price.” The verb יָקָר elsewhere means “to be precious” originally “to be heavy”; here to “be priced” or “apprized.”—מֵעֲלֵיהֶם, this is the only instance we can cite of the use of מֵעַל to signify the agent after a passive; but מִן is not uncommon in this sense, e.g. (Ps. xxxvii. 23) מִיִּצְחָק...בְּוִנְנִי. *Mē'al* generally means “from upon” (*anglicè* “from off”), or “from near.” For this modification of its meaning, when applied to denote “by” of the agent, compare Latin *a*, &c.—וּמֵאֲחֵרָה, on the termination הָ see p. 6, and on the *simān*

14 Then I cut asunder mine | break the brotherhood between
other staff, *even* Bands, that I might | Judah and Israel.

rāphēh, see Excurs. iv. 1 (ε)—*ōthō* in the singular, referring to the *sum* of thirty pieces of silver.

אָדֶר הַיָּקָר might be rendered “magnificence of the price!”; or taking the antecedent as qualifying the consequent, as in Constructions.
פָּרָא אָדָם (Gen. xvi. 12) “a man as untameable as an onager,” we may render it “the magnificent price!”—In either case the expression is ironical.—**בֵּית** means “into the House of” (without any need of a preposition), as is frequently the case, e.g. (Gen. xii. 15) **וַתֵּקַח הָאִשָּׁה בֵּית פָּרְעָה**, comp. xliii. 18, &c.

“Cast it to the potter...by them.” LXX. has *κάθεα αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκίμασθης ὑπὲρ αὐτῶν*.—*χωνευτήριον*, since (1 Kings vii. 15) Versions and readings.

וַיִּצֵר (= **וַיַּעַזֵּר**) is rendered *καὶ ἐχώνευσεν*, it is evident that the LXX. had our reading, but that they took *γῶγέρ* to mean, not the workman, but the *vessel* in which the metal is fused, as we say a “boiler,” “wine-cooler,” &c. *Καὶ σκέψομαι εἰ δόκιμόν ἐστιν*, reading **וַיִּקָּר וַיִּצֵּר**. For *Haygōgēr* Symm. also has *τὸ χωνευτήριον*; but Aq. *ὁ πλάστης*; Syr. “the treasury,” for in Aram. an initial *y* is sometimes read as **א**, so that (without any alteration of the consonants) they may have read *ῶγάρ* **וַיִּצֵּר**. (For an instance of the converse viz. of **א** read as *y* see LXX. of xiv. 5.) Three MSS. of Kennicott read **אֶל-הָאֵצֶר**, and five **אֶל בֵּית הַיֹּצֵר**, both readings being, doubtless, derived from the LXX.

Since *maqāl* is defined by the pron. suff. *ī*, *shēnē*, which agrees with it, takes by rule the definite article (see note on v. 6).— Verse 14.

אֶחָוָה “brotherhood” is a *ἄραξ λεγόμενον*. **אָב** and **אָח** are not from monosyl. roots, their third radicals become apparent in certain circumstances. Thus their constr. is **אָבִי**, **אָחִי**, and in Aram. the plur. of **אָב** is **אָבְהָן** with the third root-letter **ה** (which is always interchangeable with **ו** and **י**) clearly indicated. In the case before us the third root-letter becomes **ו**, and we get **אָחָוָה**. The fem. **אָחוֹת** “a sister” stands for **אָחוֹת**, and in the plur. (with suff.) the third root-letter appears

15 And the LORD said unto me, | of a foolish shepherd.
Take unto thee yet the instruments | 16 For, lo, I will raise up a shep-

sometimes as *y*, e.g. (Job i. 4) אֲחִיתִּיהֶם. The same letters furnish another *āp.* λεγόμεν. אֲחִיתִּי "my declaration" (Job xiii. 17), which is formed from חִתִּי by means of a prosthetic א. — בִּן...וְבִן as in Gen. i. 7, another construction is ל...בִּין (ibid. ver. 6).

Ὡδ' ἐγδά' καὶ ἀπέρρωσα (as in ver. 10). Ἡδ' ἀχ' ὠδὴ τὴν κατὰ σῆσιν reading חֲחִתִּי. Cod. Alex. has διαθήκη, which appears LXX. to be a correction from the Hebrew.

The Prophet, still as God's representative, demands his hire of the flock. He receives the miserable sum of 30 pieces of silver (the price of a foreign slave (Ex. xxi. 32). This he is commanded to "cast to the potter." No satisfactory explanation of this phrase can be given. It may be that "to the potter with it" was a proverbial expression for throwing away anything worthless, but it cannot be proved that such was the case. WRIGHT holds that it was thrown to a potter as one of the lowest of the labouring classes. GROTIUS explains it as indicating that God did not value the 30 pieces more than broken potsherds. HENGSTENBERG, trying to show that this prophecy is a renewal of Jer. xviii. 1, xix. 4, in order to justify S. Matthew's quotation of it as from Jeremiah, maintains that "to the potter" means to an unclean place, since the potter of Jeremiah, he holds, had his pottery in the valley of ben Hinnom, which had been made an unclean place by Josiah. KLIEFORTH regards God as the Potter, comp. Jer. xviii. 6 sqq.—The citation in S. Matt. xxvii. 9 is evidently from memory, and a free paraphrase of the original. Though this prophecy may be said to have been fulfilled on every occasion of Israel's ingratitude towards their Protector, it was most signally fulfilled, when the chief priests offered the price of a slave for the betrayal of Him, in whose rejection the ingratitude of the nation culminated.—The breaking of the bond of brotherhood between Judah and Israel is represented as succeeding the rejection of the Good Shepherd. But, as that rejection was not one single act, but the sum of many such acts, so this disseverment of the union between Judah and Israel, while it had its commencement in the confusion which followed the cutting asunder of the staff "Binders" (see above), did not reach its climax until the time of those frightful civil contests, which marked the last winter of Jerusalem before it was taken by Titus (see Joseph, *Bel. Jud.* v.; Milman, *Hist. Jews*, Bk. xvi.); MAUBER, HIRTZIG and EWALD consider the prophecy to refer to the rupture which took place between Israel and Judah, when Pekah (king of Israel) made an alliance with Rezin (king of Syria) and invaded Judah. But history gives no indication of any bond of union existing between Israel and Judah at that period.

אֲחִיל is a *āp.* λεγόμεν., elsewhere we have אֲחִיל "foolish":
Verse 15.
Words. comp. אֲחִיר (Lam. iv. 3) and אֲחִירי (Prov. v. 9).

herd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall* be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

הנער. *Ná'ar* means a "youth," "young man," but is never used of the young of animals. Moreover the mention of the "young" of the flock would not be suitable here, since Verse 16.
Words. there would be no need to "seek them," for they would remain with their dams. Hitzig proposes to read נָעַר (for נִנְעָר) Niph. partic. of נָעַר "to shake out, scatter." The only objection to this is, that all the other participles are in the *fem.*, and this would be *masc.* Perhaps the explanation of Gesenius is the best, viz. that נָעַר is an abstract substantive meaning "scattering," and used for the concrete "that which is scattered" (comp. note on vi. 10).—נִצָּבָה the *fem.* partic. Niph. denotes "standing firmly," comp. הָבֵל כָּל הָאָדָם נֹצֵב (Ps. xxxix. 6).—*Y'calcél*, the *Pilpel* of נָוֵל, denotes here (as in Gen. xlv. 11) to "provide with sustenance."—*Uphar'sēhén* is *fem.*, the sing. being פָּרְסָה, elsewhere the plur. is פָּרְסוֹת, whence we conclude that the *a* under the פ is a "Light vowel" (Excurs. I. 5), and the *sh'vā* under ר consequently moving.—*Y'phārēq* "tear off" or "in pieces."

Hanná'ar rightly τὸ ἄσκοπισμένον. *Y'calcél* κατευθύνη, somewhat similarly it is rendered Ps. cxi. 6 (Heb. cxii. 5) οἰκονομήσει, LXX. "will *guide* his words with discretion" (Prayer-Book Version).

On *hōy* see note on ii. 11.—רָעִי must mean "my shepherd," if we take אֵלִיל as an adj. "useless": because the latter has the definite article (see note on ver. 13). But if we take אֵלִיל Verse 17.
Words and
Constructions. as a substantive "uselessness" (comp. Job xiii. 4, רַפְּאֵי אֵלִיל "physicians of uselessness"), it will be the constr., with the old case ending (see p. 11). From the consideration that the expression "my shepherd" recurs in xiii. 7, we prefer the former interpretation. On the form עֵינִי עֵינִי see p. 11.—עֵין יְמִין (1 Sam. xi. 2) means "eye of the right

(side)," i.e. "right eye": 'ἐν ὀφθαλμῷ, consequently, means "his right eye."

οἱ ποιμαίνοντες taking the ἑ of ῥοῦ as equivalent to the plur. termination ἑm, comp. p. 61, and Obad. ver. 12, where, reading *nocrē* for *noc'rō*, they render ἀλλοτριῶν.

The "foolish shepherd" seems to denote all the misrulers of Israel from the decline of the glories of the Maccabean period to the time when they willingly proclaimed "we have no king but Cæsar."

According to Ewald's theory, chap. xiii. 7—9 is misplaced, and should come after xi. 17. The passage would then run: "Woe to my useless shepherd, that forsaketh the flock! A sword [shall descend] upon his arm, and upon his right eye. His arm shall utterly wither, and his right eye shall be utterly dimmed. Sword! awake! against my shepherd, and against a man, my fellow ('tis the utterance of YHVH Ḥ'bhā'ōth). Smite the shepherd, and the sheep shall be scattered..... (8) And it shall be in all the land..... (9) ... And they shall say: YHVH is my God." If this be the true connection, the "third part," which was to be tried and refined, can only be referred to those Jews who embraced the pure religion of Christ, and to those who, laying aside for ever the idolatry of their ancestors, devoted themselves thenceforth to the study of the Law.

CHAPTER XII.

<p>THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation</p>	<p>of the earth, and formeth the spirit of man within him. 2 Behold, I will make Jerusalem a cup of trembling unto all the</p>
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Massā ḥ'bhār Adōnāy (see ix. 1).—על "concerning," not here, "against" like the כּ of ix. 1.—*Shāmāyim* is the object after the active partic. *nōṭēh*, and therefore *nōṭēh* is in the absol. form (not in the constr. נֹטֵה). In such a case we are at liberty to use the definite article before the partic. e.g. הַנֹּטֵה דָרַךְ שָׁמַיִם (Is. xl. 22), even if the object take the form of a pron. suff. as הַעֲשֵׂה (Job xl. 19) "He who made him."—*Yōçér* (see notes on xi. 13).

Hinnēh ānōcī is more emphatic than simple הִנְנִי. *Sām* the present partic. used as a prophetic tense, parallel with אֲשִׁים (ver. 3), see p. 36.—*Sāph* "a bowl" (Ex. xii. 22) makes in plur. כַּפִּים (Jer. lii. 19), כַּפֹּת (1 Kings vii. 50), comp. צֶר "side,"

people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for

all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

plur. צָדִים. With *sáph rá'al* comp. בּוֹם הַתַּרְעֵלָה (Is. li. 17, 22).—

Several interpretations of עַל-יְהוּדָה have been proposed. On the whole it seems best to refer the expression to the word *ra'al* in the former clause, and to render the second clause: "And also on Judah [shall fall this reeling] during the siege [which is to take place] against Jerusalem." Others would refer to the opening words of the chapter, and explain "And also concerning Judah [is this burden of the word of the LORD]." The rendering of the E. V. cannot be supported; that of the margin "and also against Judah [shall he be which] shall be in siege against Jerusalem," requires too much to be supplied. The explanation of Ewald "And also upon Judah shall it be [incumbent to be occupied] in the siege against Jerusalem," is grammatically correct, as he shows from the expression עָלֵיהֶם בְּמִלְאָה (1 Chron. ix. 33) "upon them it was incumbent to be occupied in the work." And, if we could understand by it that Judah was to be co-operating *with* (not *against*) Jerusalem in the siege (see ver. 5), this translation would have much to recommend it. No infin. לְהִיּוֹת, or לְהִלָּחֵם, is required, any more than an infin. is wanted in the passage cited from Chronicles.

The word *sáph* besides the meaning of "bowl," has that of "thresh-old" (e.g. Judg. xix. 27), hence the rendering of the LXX.

ὡς πρόθυμα σαλευόμενα, and of the Syr. "a gate of fear." LXX. &c.

In the last half-verse they understand 'al as ἐν, a certain support for which rendering might be found in such expressions as that of vii. 4 (see notes). The ב of *Bammāṣṣér* they seem to take as the so-called *Beth essentialis*; καὶ ἐν τῇ Ἰουδαίᾳ ἔσται περιοχὴ ἐπὶ Ἱερουσαλὴμ.

אֶבֶן מַעֲמָסָה, ἄπ. λεγό. either "a burdensome stone," or "a stone for lifting." כָּל-עֹמֵסֶיהָ denotes here, "every one that lifteth it up," comp. Is. xlv. 3 (where the pass. partic. of *āmās* is parallel with נִשָּׂא), also Gen. xlv. 13 "each *lifted up* [his load] on his ass."—שָׂרֹב is the verb used for "cutting the flesh," a custom forbidden to the Israelites by Lev. xxi. 5. *Sārōt yissārētū,*

Verse 3.
Words and
Constructions.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will

smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be my*

observe that the Infin. absol. *Qal* is often used to emphasize a finite verb in a different voice, e.g. *Niph.* here and (Ex. xxi. 28) סָקַל יִסְקַל, comp. Job vi. 2; *Pu'al*, Gen. xxxvii. 33; *Hoph.* (Lev. xx. 9, 10, &c.).

λίθον καταπατούμενον... πᾶς ὁ καταπατῶν, since there is a great similarity between the pronunciation of ע and ר', it seems that

LXX.

the LXX. took the stem עמם as equivalent to רמם.—For *sārôt yissārēt* they give ἐμπαίζων ἐμπαίζεται, it is possible that they may have read שָׂרַק, which is used of "hissing in mockery," Zeph. ii. 5, (LXX. iii. 1 συριεῖ).

Timmāhōn "astonishment," "terror" occurs only here and once in the constr. (Deut. xxviii. 28) לֵב וּבְתִמְהוֹן לֵב, the verb is

Verse 4.
Words.

תִּמְהָה, hence the retention of the ה, while from דָּרָה (with *quiescent* ל'ה) we have דָּרִין, and contracted דָּרִיךְ "thy conception" (Gen. iii. 16). There are two forms of such words in *ōn*, one disyllabic as דִּשְׁבוּן, and the other, like those of this verse, trisyllabic, comp. דִּגְיוֹן. These latter, in construct and with suffix, seem usually to revert to the other (disyllabic) form, thus we have (Is. lvii. 8) זִכְרוֹנֶךָ *zic-rō-nēc*, (Lam. iii. 62) הֶגְיוֹנָם *heg-yōnām*, and constr. חֲזִיוִן *chez-yōn*, דִּרְאוֹן *dir'ōn*. But from עֲצֻבוֹן we have עֲצֻבוֹנֶךָ (Gen. iii. 16) *'ēṣ-ṣ'bhōnēc* (comp. Excurs. II. in *fin.*).

אִמְצָה is a fem. substantive of the form of עוֹלָה, פִּבְשָׁה, &c. *Lt* is

Verse 5.
Constructions,
Readings and
Versions.

the *dat. comm.* comp. *l'bhēthē* (ix. 8). One of Baer's MSS. reads אִמְצָה-לִי Imperative Pi'el, this seems to have been the reading of Aquila who renders κατέρησόν μοι. One MS. gives אִמְצָה-לִי 3rd fem. perf. *Qal*; but there is no fem. substantive in the sentence with which it could agree. LXX. rendering εὐρήσασμεν αὐτοῖς

¹ Comp., for instance, *Pirge Rabbi Eliezer* (li.), where for עֲנִלִים we have the variant רִנְלִים.

strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be

inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

τοὺς κατοικ. κ.τ.λ. seems to have understood אֲמֵנָה as equivalent to אֲמֵנָה, and the singular as used for the plural. Three MSS. do give אֲמֵנָה. The Targum seems (as frequently) to combine two meanings, viz. that of Rt. מִצָּה, and of Rt. אֲמֵן, and paraphrases "salvation hath been found for the inhabitants of Jerusalem" (reading לִישְׁבֵי for לִי יוֹשְׁבֵי). Syr. paraphrases "the inhabitants of Jerusalem have been stronger than we." Arab. "We shall find for us," after LXX.

On the *metheg* of כִּי־יִרְאֶה see Excurs. II. B. 9.—עָמִיר (Jer. ix. 21, Amos ii. 13, Mic. iv. 12) = עָמִיר "sheaf." The *qadmā* Verse 6. Words. over the א of אֶל־לָא stands for *metheg* (Excurs. II. A. 9, N.B.). Since the *ō* of *q'māl* is read with the *m*, the *l* is not read, but retained (sometimes) merely because an older form of the word was *sam-'ōl*.—סָבִיב adv. "round about" as in Gen. xxiii. 17, such adverbs were originally substantives in the acc.—*Tachtēhā*, lit. "under herself," i.e. "in her place" (comp. note on vi. 12).

In translating כִּי־יִרְאֶה by δαλόν (which is their rendering of אִירָא in iii. 2), some suppose the LXX. to have taken the Hebr. word as used by metonymy for the wood burnt therein. But the LXX. rendering, may be due to a confusion of letters.—*Tachtēhā* is rendered καθ' ἑαυτήν.

On the *metheg* under וְהִגְדַּל see Excurs. II. A. 1, and for that under בֵּית-דָּוִד see Excurs. II. A. 5. *Dāvid* is usually Verse 7. Words. spelt דָּוִד (without *yūd*) in the earlier books.

Bārishōnāh καθὼς ἀπ' ἀρχῆς. Five MSS. are said to read בְּרֵאשִׁיטָה, but none of Baer's MSS. give this reading. The LXX. rendering is, probably, *quoad sensum*, and the prefix ב a later gloss.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as

the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

בַּעַד without prefix or affix is pointed בָּעַד; but with prefix מַבְעַד,

and with suffix בָּעַדְכֶם, מַבְעַדְכֶם; for construction comp. Ps.

Verse 8.

iii. 4.—*Yōshév* is used collectively, as may be seen from the *bāhém* which follows.—*Nicshālīm* means “the weak” as וְנִשְׁלִים אֲזָרָי (1 Sam. ii. 4), and the ב of *bāhém* means “among” as in Is. v. 27 חֵיל (and not “against” as in Nah. iii. 3).

The expression “as God,” or “as Gods,” being thought too strong,

LXX. LXX. paraphrased it by ὡς οἱ θεοὶ Θεοῦ, comp. a similar proceeding in ver. 10 and xiii. 3.

Verse 9. The verb בָּקַשׁ *baqqēsh* is used of God only here, and in Ex. iv. 24.

These chapters xii.—xiv. are marked off as a distinct section by the recurrence of the expression “Burden of the word of the LORD” (comp. ix. 1, xii. 1—9. Remarks. Mal. i. 1). No argument against the post-exilian origin of these chapters can be based on the frequent use of the terms “Judah and Jerusalem,” neither is it true that the author of these last chapters “nowhere mentions Israel,” as verse 1 is distinctly addressed to “Israel.” “Israel” (Zech. xii. 1, Mal. i. 1, 5, ii. 11, 16, Ezr. ix. 1, 4, 15, xi. 10, &c.) is a term constantly used in post-exilian times for the Jewish nation, and as parallel with “Judah and Jerusalem” (Zech. xii.—xiv. *passim*, Mal. ii. 11, iii. 4): so too “all the tribes of Israel” (Zech. ix. 1). Comp. “Ephraim” ix. 10, 13, x. 7, “Joseph” (x. 6), and “Judah” (ix. 8, 13, x. 3, 6), and “Jacob” (Mal. iii. 6, ii. 12) and see p. 21. All these were to a certain extent interchangeable terms in post-exilian times; but “Jerusalem” or “inhabitants of Jerusalem” is used especially of the inhabitants of the metropolis, as distinguished from the rest of the nation, just as a Parisian is distinguished from a Frenchman. PRESSER considers the prophecy to refer to the repulse of Sennacherib from the walls of Jerusalem. Against this theory it has been rightly urged, that in the days of Hezekiah, when the royal house was foremost in the ranks of religious reformation, it would be strange that a prophet should speak of the house of David as concerned in the martyrdom of one of God’s prophets. MAURER places the date of chap. xii.—xiv. between the death of Josiah (xii. 11), and the capture of Jerusalem by the Chaldeans. Chap. xii.—xiii. 6 he supposes to have been written in the fourth year of Jehoiakim, when the prophet expected that the enemy would be driven from the gates of Jerusalem; xiii. 7—xiv. 21, after the

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom

they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

battle of Carchemish, when darker fears intruded themselves upon his mind.—But there is a very strong objection against referring xii. 1—xiii. 6 to a time prior to the captivity. For how can we imagine a prophet at the time, when the house of David was the reigning dynasty, making use of such an expression as “that the glory of the house of David and of the inhabitants of Jerusalem may not be magnified over Judah”? We agree, therefore, with WRIGHT in supposing (at any rate) xii. 1—9 to refer to the period between the restoration from the captivity, and the coming of our Lord, when many nations, “Idumeans, Philistines, Arabians, Ammonites, Tyrians, Syrians, and Greeks made various attempts against the Jewish people and against Jerusalem. They are sometimes successful for a short time, but never for any lengthened period. Their attempts were always foiled, often with great loss to themselves, sometimes to their utter ruin.” It must be remembered, too, that after the time of Zerubbabel the house of David fell into comparative obscurity, and that the great leaders the Maccabees were of the tribe of Levi, and not of the house of David.

LXX. καὶ ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο. Perhaps they read רָקַד which means to “leap” (this is the reading of one of Kennicott's MSS.); but more probably they took רָקַד in the figurative sense of “insulting,” as נָקַב “to pierce” is used of “cursing.” Calvin in his Comm. on S. John took this view of the Hebr. verb, and said “metaphorice hic accipitur confixio pro continua irritatione”; but this sense of the verb is not supported by usage. Besides this passage and xiii. 3, the word occurs only in Numb. xxv. 8, Judg. ix. 54, 1 Sam. xxxi. 4, 1 Chron. x. 4, Is. xiii. 15, Jer. xxxvii. 10, li. 4, Lam. iv. 9, in all of which (except perhaps Jer. xxxvii. 10, where at any rate it means “severely wounded”) it denotes “to thrust through” so as to kill. The only passage which could be cited to justify a figurative meaning of the word is Prov. xii. 18, where the substantive *madq'ôth* is used, יֵשׁ בֹּטָה כְּמַדְקֹת חֶרֶב “[the words of] an idler-talker are sometimes like sword-thrusts: but the speech of the wise is healing.” But there, the gnomic nature of the composition, and the use of the comparative כִּי, prepare one for the figurative use of the word. Such is not the case here.—Aq. σὺν ᾧ ἐξεκέντησαν (but then he gives σὺν for the *êth* of Gen. i. 11). Theodotion καὶ ἐπιβλέψονται πρὸς μὲ εἰς ὃν ἐξεκέντησαν. Syr. and Vulg. “et aspicient ad me quem confixerunt.” All the ancient versions, as we see, read אֵלַי, not אֵלָיו

Verse 10.
Versions, readings, emendations, &c.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn,

every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

(which is however the reading of *some* MSS., though the great majority, and all the best, read אֱלִי). S. John xix. 37 and Rev. i. 7 cannot be looked on as positive evidence in favour of the reading אֱלִי, because, not the actual words, but merely the sense of the passage seems to be given in those two places. The reading אֱלִי has, however, been supported by Kennicott, Ewald, Geiger, Bunsen. For *hayyāchīd* LXX. ἀγαπήτω, either translating *ad sensum*, or reading קִידִיךְ.

If we are to interpret this verse as it stands, we must certainly understand "the house of David and the inhabitants of Jerusalem" as the subject of the verbs *v'hibbitu* "and they shall look," and *daqaru* "they pierced," or rather "thrust-through." So we cannot with RASHI understand the verse to mean, that Israel will look [unto God] in mourning for those slain by the Chaldeans; nor with ISN EZRA, that all the nations will look unto God to see what He will do to them on account of their having slain the Messiah, *son of Joseph* (comp. T. B. *Succah* 52*): for (apart from the question of the subject of the verbs), as QIMCHI most sensibly remarks, if Messiah son of Joseph be referred to here (and we may add, in Ezek. xxxviii. xxxix. also) why is he not mentioned? Retaining the reading of the Text *elay* "unto me," some interpret the verb *daqaru* figuratively "they pierced," i.e. "contemned." The Person might be God Himself, or the Prophet (who seems to have personified the Rejected Shepherd in ch. xi.) looked on as identified (HITZIG) for the moment with Him that sent him. But surely, such a rendering of *daqaru* (even supposing it to be admissible, which we do not think to be the case) is too weak to account for the strong expressions which follow, "and they shall mourn over him as with the mourning for an only son, &c.," which can only refer to the case of some one actually slain. We must therefore reject this interpretation of *daqaru*. If, on the other hand, we take it as meaning "they thrust-through," the first person "unto me" presents great difficulties. For it cannot be referred to God Himself, as that would, as Ewald says, "introduce into the Old Testament the absurd notion that persons will bitterly lament over Yahvé (YHVH) as over one that is dead." Nor can it be explained, primarily, of the two-fold nature of Christ, as that is a notion which could never have suggested itself to a Jew of Zechariah's time. Nor can it be interpreted of the Prophet as representing Him who sent him, for no mention is made of the slaying of such a person, nor is any hint dropped of such a thing even in xi. 13. EWALD would read *elay* "unto him," and says "we can only say, that at that time a distinguished martyr in the cause of Jerusalem and the house of David and the true religion may have fallen shortly before without receiving the just acknowledgment of the capital, and there may be here reference to him." But this "distinguished martyr" exists only in

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

the imagination of the commentator. As we see no way of interpreting this passage in its present context, so, at least, as to have been understood by the prophet's hearers, we propose to place it after xiii. 3. See Remarks, p. 114—117.

CHAPTER XIII.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
2 And it shall come to pass in

DESERTION OF IDOLATRY. ZEAL NOT ACCORDING TO KNOWLEDGE.
SLAYING OF THE PROPHET. CONSEQUENT MOURNING.

There is, no doubt, a reference here to Numb. xix. 9 לְמִי נִדָּה ^{Verse 1.} ^{Words.} חֲטֹאתָ הִוא "for water of purification, a means of removing sin is it." *Chattāth* means "sin," "offering for sin," "means of removing sin" (comp. the use of the verb הִתְחַטֵּאִי Ps. li. 9, "thou shalt cleanse me," and הִתְחַטֵּא Numb. xix. 12, "he shall cleanse himself"). Similarly *niddāh*, while it means especially that sort of ceremonial uncleanness, which requires separation (Lev. xii. 2, &c.), denotes also "the removal of this uncleanness." So we may here correctly render the words *l'chattāth ul'niddāh* "for the removal of sin and uncleanness." Elsewhere the word is חֲטֹאת in the absol., and חֲטֹאת in the constr.; but here all authorities read חֲטֹאת.

Māqōr πᾶς τόπος, reading מְקוֹם, and taking, apparently, the undefined substantive as meaning "every place."—In rendering *l'chattāth* by εἰς τὴν μετάνησιν, they appear to have taken ^{LXX.} לְחַטֹּאת as the Infin. Hiph. of נָמָה (לְהַמּוֹת).—*Niddāh* χωρισμόν, reverting to the primary meaning of the root.

that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that*

when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

עֲצָבִים occurs in the plur. only, the form is that of גַּמְלִים, גַּמָּל;

the singl., if it occurred, would be *āṣābh*. As a singular in the sense of "idol" we have עֶצֶב in use (Is. xlviii. 5).

עֶצֶב and עֲצָב "trouble" make in plur. *ʿābhīm*, e.g. לָחֶם הָעֲצָבִים (Ps. cxxvii. 2) "bread earned by much toil." The expression *rūʿh haṭṭum'āh* "the unclean spirit," which occurs here only, is the origin, doubtless, of the common N.T. expression τὸ πνεῦμα τὸ ἀκάθαρτον.—הַעֲבִיר in the sense of "removing," comp. (2 Chron. xv. 8) וַיַּעֲבִיר הַשִּׁקְצִים "and he removed the abominations." LXX. understand

"The prophets" correctly as *ψευδοπροφήτας*.

כִּי "if," or "when" (comp. note on p. 73).—וַאֲמַרְוּ "then shall say unto him his father and his mother": *γὰρ ὁ ἀπὸ*

Verse 8.
Words and
constructions.

"even they who bare him," is added for emphasis. —וַיִּדְקְרוּהוּ *ud'qārūhū*, the *rū* is long, merely defectively

written (comp. xi. 5); the word means "and they shall thrust him through," comp. וַיִּדְקְרוּ אֶת-שְׁנֵיהֶם "and he thrust them both through" (Numb. xxv. 8).—*B'hinnābh* "might mean "in his act of prophesying," but "because of his prophesying" is better, comp. בְּהִשְׁעֲנֶךָ "because of thy leaning on" (2 Chron. xvi. 7).

ud'qārūhū καὶ συμποδιοῦσιν αὐτόν, translating euphemistically, as in LXX. xii. 10 they give for the same verb *κατωρχήσαντο*.

Here we propose to read chap. xii. 10—14. We admit that we have no authority for so doing, either of MSS., versions, or commentators. Two considerations have suggested to us this rearrangement of the text: (1) We are unable to discover any

Remarks.

intelligible meaning which the words "and they shall look on me (or him) whom they thrust through," in the place in which they now stand in the Hebrew Text, could have conveyed to the Prophet's hearers, and even to us of the present day they seem enigmatical words suddenly introduced without the idea of "thrusting through" having been supplied by the context: (2) If we place them after ch. xiii. 3, in which the "thrusting through" of a son is distinctly mentioned, the words which commentators have taxed their ingenuity in vain to explain, will convey the simplest and most obvious sense. In a section, in which the phrase "on that day," "and it shall come to pass on that day," occurs so often, it is easy to imagine that a confusion of order may have arisen in early times. If our conjecture (and it is but a conjecture) be correct, the whole passage will run as follows:

(iii. 1) In that day shall be a fountain opened, for the house of David and for the inhabitants of Jerusalem, for [removal of] sin and of uncleanness.—(2) And it shall be in that day ('tis the utterance of *YHVH Q'ba'sth*) I will cut off the names of the idols from the land, and they shall not be remembered any more; and the [false] prophets and the unclean spirit will I cause to pass away from the land. (3) And it shall be, when a man shall prophesy, then they shall say to him, his father and his mother, they that bare him, "Thou shalt not live, because thou hast spoken lies in the name of *YHVH*;" and *they shall thrust him through*, his father and his mother, they that bare him, on account of his prophesying. (xii. 10) Then will I pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and *they shall look on him, even him whom they thrust through*, and they shall mourn over him, as the mourning for an only son, and they shall make bitter mourning over him, as one mourneth bitterly for a first-born. In that day... (14)...and their wives apart.

When, in the blindness of fanaticism, these people should have been led to commit such a crime, as that mentioned xiii. 3, then God would have pity on them, and pour out on them the spirit of grace and supplication, &c. The reader will perceive, that the application of the expression "and they shall look on him whom they thrust through" to our Lord (John xix. 34, 37, Rev. i. 7) is even more appropriate, if the words be taken as we have proposed, than if they were left in their present context. For the passage, as we propose to read it, depicts a Prophet, and a true Prophet, rejected by his own people as a false prophet, and slain by them. What more appropriate passage could be cited relative to our Lord? We must not, however, any more than in xi. 12, 13, confine the application of the prophecy to this single fulfilment, though it is certainly by far the most remarkable and important one.

On the accentuation of *v'shàphactû* see notes on i. 3. *Chén* seems to denote here "Divine favour," i.e. "grace." *Tàch-nūnīm* "earnest supplication" as the result of *chén* (but I.XX.

Chap. xii. 10.
Words and
constructions.

oiktupmōv).—וְהִבִּיטוּ אֵלַי "And they shall look on me"; but we prefer to read אֵלָיו "on him" (see pp. 112, 115).—הִבִּיט אֶל, among other meanings, has that of "to contemplate" as (Ps. cii. 20) מִן הַשָּׁמַיִם וְאֵל זֶה אֲבִיט אֶל עֵינֵי וְנָבָה רוּחַ (Is. lxvi. 2) אֵל אֶרֶץ הַבַּיִת. The nature of the feelings of the contemplator is decided by the context. Here they are, evidently, those of compunction. For the construction אֵלַי (ו) אֶת אֲשֶׁר-דָּקְרוּ "unto me (or him), viz. him whom they thrust through," compare (Jer. xxxviii. 9) לִירְמְיָהוּ הַנְּבִיא "to Jeremiah the prophet, him whom they cast into the pit."—*Hayyāchūd*, the article is generic, and may be best rendered into English by "a"; in Amos viii. 10 we have כְּאֵבֶל יָחִיד (where also the next clause contains a derivative of מָרַר).—*V'hāmēr* is the Infin. Absol. Hiph. and may be taken as used emphatically, for וְהָמַר יָמִירָ (but see note on vii. 5). In the Hiph. this verb is nowhere else used of "mourning bitterly," but in the Pi'el is so used (Is. xxii. 4) אֲמַרְרָ בְּבָכִי.—*C'hāmēr* is the Infin. Construct lit. "as the mourning bitterly for."—We can hardly take *v'sàph'adhū 'ālōv* to mean they shall mourn over it (*ea de re*), viz. the crime committed, as that would materially weaken the force of the expressions which follow, "over an only son," "over a first-born."

Hadadrimmon "is a city," says Jerome, "near Jezreel, now called Maximianopolis, in the field of Mageddon, where the good king Josiah was (mortally) wounded in battle (2 Chron. xxxv. 22—25) with Pharaoh-necho."

Chap. xii. 11.
Remarks.
According to Assyriologists, *Hadar-Ramman* is the proper pronunciation of this word. The fact that a place in the tribe of Issachar was at the time of these prophecies known by an *Assyrian* name is an additional link in the chain of evidence, which proves them to be of post-exilian origin. The mourning for Josiah became, no doubt, proverbial for a great national mourning.

H'dadrimmōn is rendered *poōvos* "of a plantation of pomegranates,"

LXX. by way of conjecture (*rimmōn* means pomegranate).

M'giddōn is rendered *ἐκκοπτομένου*, by reverting to the meaning of the root גִּדַּד, comp. (Dan. iv. 11) *gōddū*, *ἐκκόψατε*.

Mishpāchōth mishpāchōth "each family"; for the repetition of the substantive to denote "each single," compare עֵדֶר עֵדֶר

Chap. xii. 12

לְבָדוּ "each flock by itself" (Gen. xxxii. 17); the *plur.* however is not generally used in this manner, but comp. Ezek. xxiv. 6

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied ; neither shall they wear a rough garment to deceive :

(2 Kings iii. 16, Joel iv. 14, Ex. viii. 10, Gen. xiv. 10 are instances of quite a different use of the repetition of substantives).—*L'bhād* is often used without suffix (e. g. Ex. xxvi. 9). Comp. note on x. 4.

"Nathan," not the prophet, but the son of David (2 Sam. v. 14). Remarks.
He represents a subordinate branch of the house of Judah.

The patronymic from *Simeon* is הַשִּׁמְעוֹנִי (Numb. xxv. 14, Josh. xxi. 4), while that from שִׁמְעִי (*Shemei*) is הַשִּׁמְעִי (Numb. ii. 12). With the construction מִשְׁפַּחַת הַשִּׁמְעִי comp. הַחֲנֻכִּי מִן הַחֲנֻכִּי, &c. (Numb. xxvi. 5, 6, 12, 13, &c.). Chap. xii. 13.
Words, etc.

This *Shemei* seems to be of the house of Gershon (Numb. iii. 17) a subordinate house of Levi ; not the Benjaminite (2 Sam. xvi. 5). Observe the particularization of ver. 12, 13, and the generalization of ver. 14. Remarks.
This seems to point to the general, and yet particular nature of the mourning. For the fulfilment in reference to the Crucifixion see Luke xxiii. 48, Acts ii. 37—41.

FALSE PROPHETS DISCLAIM THE GIFT OF PROPHECY.

The Imperf. of בֹּשׁ is יִבֹּשׁ, with which may be compared אֶרֶץ Imperf. יִאֶרֶץ (unless this latter is to be regarded as a Chap. xiii. 4.
Words and
constructions. Niph.).—The *mè* of *mèchezyōnō* denotes "on account of," comp. ii. 8. For the verb *Bōsh* construed with *min*, of the thing to be ashamed of, comp. Ezek. xxxvi. 32. With regard to the form of *Chizzāyōn* with suffixes see note on xii. 4.—*B'hinnābh'ōthō* = *b'hinnābh'ō* of ver. 3. This form with final ת is formed after the analogy of such Infinitives as מִלֵּאוֹת, שְׁנָאוֹת, קִרְאוֹת, חֲמָאוֹת, מְלֵאוֹת. This is the only instance of a *Niph.* Infin. in ת from a verb quiescent לֵא.—On the construction of *lābhāsh* see note on iii. 3.—On *addēreth* see note on ii. 13.—*L'mā'an* construed with the Infin. construct. is common, compare Amos ii. 7 לִמְעַן הָלֵל, Deut. xxix. 18, Jer. vii. 10, &c.

καὶ ἐνδύσονται δέῳ τριγύην, omitting לֵא. ἀνθ' οὗ
ἐψεύσατο is simply a mistranslation. LXX.

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him,

What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

It must be observed that אִישׁ is here, by no means, used to denote a man of importance, as it is when opposed to אָדָם (Ps. xlix. 3). It simply means "an individual:" for, though *ādām* occurs in the next clause, it cannot be said to be opposed to אִישׁ. Similarly our Prophet uses גִּבְרָה *gēbher*, with no special significance, in ver. 7. 'ōbhēd 'dāmāh "an agriculturist," as in Gen. iv. 2.—הִקְנֵי (on the *simām rāphēh* see Excurs. iv.). The verb קָנָה in the Qal means to "originate," "acquire," "possess," but since it occurs nowhere else in the Hiph., there is great difficulty in determining its exact force in this passage. Some take it as a stronger Qal "to purchase"; others "to sell" (as לָוָה in Qal is "to borrow," in Hiph. "to lend," and Aram. *z'bán* "to buy," Pa'el *zabbēn* "to sell"). Others, taking it as a denominative from *mignēh* "possession," deduce the same meaning "to buy." Qimchi makes it a denominative from *mignēh* in the sense of "a flock," and understands it as "made me a herdsman." Whatever be the exact meaning of the word (LXX. ἐγέννησέν με), it is clear that the person accused of assuming prophetic powers disavows all such assumption, and claims to be looked on as a simple rustic. Aq. ἐταξέ με, Symm. ἐμέρισέ με, Theod. ἔδειξέ με. On *n'urīm* see note on ix. 17.

בֵּין יָדַי "between thy hands" is an expression which presents great difficulty. Rosenmüller, comparing בֵּין הַרְחֹבוֹת

Verse 6.

(Prov. xxvi. 13) with בֵּתוך רַחֲבוֹת (xxii. 13), would render it *in manibus tuis*. Possibly this may be the meaning. But, since בֵּין זְרַעַי (2 Kings ix. 24) certainly means "in the body," our expression may be taken here to denote "on the chest" (Comp. *Bēn 'ēnecā* Deut. vi. 8, and my *Fragment of T. B. Psachim*, p. 74, note 4. The expression "between thy hands" in Arab. means simply "before thee," לִפְנֵי; but that meaning is not suitable here; neither is it a Hebrew usage.) *Bēth* denotes "in the house of," comp. Gen. xxiv. 23. —*V'āmār* "and one will say," i.e. the other will reply, is wrongly rendered by the LXX. καὶ ἐπώ.

<p>7 Awake, O sword, against my shepherd, and against the man <i>that</i> is my fellow, saith the LORD of hosts: smite the shepherd, and</p>	<p>the sheep shall be scattered: and I will turn mine hand upon the little ones.</p>
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The "rough garment" was the ordinary dress of the prophets. If one who was not a prophet wore it, it caused him to be taken for such, and was therefore worn "to deceive." The words of ver. 5 are very similar to those of Amos vii. 14, 15; but the purport of the two passages is very different. Amos declares that though he was a herdsman and had never been brought up as a prophet, still he had received a divine mission, which he intended to perform in spite of Jeroboam II., and Amaziah priest of Bethel. But here the false prophet, when accused of exercising the functions of a prophet, utterly denies the charge. The wounds which he is accused of having inflicted on himself (in idolatrous worship 1 Kings xviii. 28, Jer. xlvii. 5, xlviii. 37), he asserts to have been inflicted on him by others "in the house of his friends." ROSENMÜLLER understands that he confesses to have been punished in his parents' house for false prophecies. HENGSTENBERG thinks that he acknowledges, with shame, that he had been so wounded in the house of his friends, i. e. in the idol temples. WRIGHT says that perhaps he may have suggested that these wounds were received by him on the occasion of some carousal with boon companions.

Remarks.
Chap. xiii. 4-6.

SHEPHERD SMITTEN. FLOCK SCATTERED.

On the accentuation of *ʾurʾi* see notes on ix. 9, p. 84.—*ʾmāthi* "my fellow" is a word which occurs only here, and in Leviticus. There it occurs only with the suffixes *ʾi* and *ʾi*. It seems to be a subst. of the form of *ʾmāthi* (ix. 15, in plur.) &c., and to denote "fellowship" "neighbourship" in the abstract, and then to be used (as in Lev.) for the concrete (comp. notes on vi. 10, xi. 16). According to the first meaning *gēbher* would be here the constr. and the expression would mean "the man of my fellowship." According to the second (and current use of the word) *ʾmāthi* would be in apposition with *gēbher*, and we should render "a man my fellow."—*Hāc* "smite thou" is in the masc., although *ʾurʾi* agrees correctly with *chērebh* in the fem.—*ʾtḥāzēn* "that may be scattered." (On this verb see note on i. 17.) The forms of the 3rd pers. fem. plur. Imperf. in *ʾi*, instead of *ʾi*, are common; e.g. *ʾtḥāzēn* (Ezek. xvi. 55), *ʾtḥāzēn* (Ex. i. 17), *ʾtḥāzēn* (Deut. xxi. 21), *ʾtḥāzēn* (Numb. xxv. 2), *ʾtḥāzēn* (Gen. xix. 33).—On the accentuation of *ʾmāthi* see note on i. 3.—The participle *ʾmāthi* does not occur elsewhere: it can scarcely be taken as equivalent

Verse 7.
Words, etc.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine

them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

to צַעֲרֵי־יָם "little ones" (Judg. vi. 15, Ps. cxix. 141): it seems rather to denote "those who make themselves small," "the humble ones." The expression "to turn the hand back upon" is often used to denote anger (Amos i. 8, Ps. lxxxi. 15); but sometimes it signifies loving chastisement (Is. i. 25), and such appears to be its meaning here.

To arrive at τοὺς ποιμένας μου LXX. must have read *rō'āy* instead of *rō'ē*. For "mūhē they give *πολίτην* μου. The verb *t'phūcēnā* they considered as active, and rendered *ἐκσπάσατε*; and to make *hāc* correspond with this, they rendered it also by the plur. *παράξατε* (Matt. xxvi. 31 *παράξω*).—*Haççəð'ā'ēm* τοὺς μικροὺς.

פִּי־שְׁנַיִם (on the *metheg* see Excurs. II. A. 3) denotes "a double

portion" (Gen. xliii. 34), comp. מִנְה אֶחָת אַפַּיִם (1 Sam.

i. 5): here by the expression *hashsh'lishūh*, in the second half-verse, it is shown to mean "two thirds."—*Bāh* "in it," the flock (*çōn*).—The verb גָּזַע "to die," like חָרַךְ (Is. xxix. 22), has the medial ך as a strong consonant, and not quiescent as in קָוֶם.

V'hēbhēthē should be so accentuated, as Baer edits; not *v'hēbhēthē* (see note on i. 3). With the latter accentuation the verb

must be looked on as the Prophetic Perfect.—The verb *Qārā'* is construed with כָּ in the sense of "calling upon" the Name of God &c. (Gen. iv. 26), or of Baal (1 Kings xviii. 26).—*āmārtī* (on the placing of the accent *pashtā* see page 16) is the Perfect, which preceded, and followed by Futures, may be used as a Future even without *vāv* convers. comp. (Is. xiii. 10) וְכַסִּילֵיהֶם לֹא יִהְיוּ אֲדָמָה

: חֶשֶׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וַיֵּרָח לֹא־יִגִּיד אֲדָמָה LXX. καὶ ἐπαῖ.

WRIGHT objects to Ewald's theory that these verses form a sequel to chap. xi., that "the removal of foolish shepherds could only be a blessing to the flock, while the removal of the shepherd is here represented as utterly disastrous." But since in xiii. 7—9, the figure of the shepherd and his flock is evidently intended to suggest the notion of a leader and his army,

Remarks.
Chap. xiii. 7—9.

and the death of the leader, even when incompetent, would involve the scattering of the army (this very figure is used by Micaiah in foretelling the death of the wicked Ahab, 1 Kings xxii. 17), this objection does not seem to us conclusive. But, if we are to reject this suggestion of Ewald, or if we are not to regard this passage as a distinct prophecy by itself (see *Introduction*), "the shepherd" can only mean some prophet of the LORD, who on account of the sins of the people should be taken away by a violent death. After his death a remnant were to be purified and saved. Ver. 7 is quoted by our Lord (Matt. xxvi. 31, Mark xiv. 27).

CHAPTER XIV.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ra-

vished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

ONE DAY, IT IS KNOWN BY YHVH.

Hinnēh yōm bā lādōnāy "behold a day cometh for the LORD": the expression is exactly equivalent to that of Is. ii. 12, *Yōm lādōnāy* "[there is] a day [coming] for the LORD."— Verse 1. Words and constructions.
בֵּן לַיְהוָה (comp. Is. xiii. 6, 9) would mean "a day of the LORD's cometh," while בֵּן יְהוָה might mean "a day of the LORD," or "the day of the LORD cometh" (comp. p. 15). LXX. has the plur. ἰδοὺ ἡμέραι ἔρχονται.

Nashāssū is the Niph. Perf. of שָׁס, the Niph. occurs only once again (also with *habbātīm*), viz. (Is. xiii. 16) יִשָּׁס. For Verse 2
תִּשְׁלַחנָה¹ we have in the *Q'rī* the more modest expression *tishshā-cābhāh*, the four instances of the same substitution are Deut. xxviii. 30, Is. xiii. 16, Jer. iii. 2, and this passage. Similar euphemisms are to be found in the *Q'rī* of 2 Kings xviii. 27, Is. xxxvi. 12, Deut. xxviii. 27, 1 Sam. v. 6, 9, 12, vi. 4, 5. The LXX. has for תִּשְׁלַחנָה μολυνθήσονται (there is also a version of the *Q'rī* κοιτασθήσονται): and for "the people" τοῦ λαοῦ μου.

C'yōm must be regarded as an acc. "as at the time of" (see notes on i. 8, viii. 9, 11). With the expression *yōm hīllāch*mo* comp. (Ezek. xxxix. 13) יוֹם הַפְּכָרִי. On the first *metheg* of *hīl-lāch*mo* see Excurs. II. B. 3. Verse 3. Words, etc.

¹ The vowels in the Text belong, of course, to the *Q'rī*.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward

the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

^{Verse 4.}
^{Words and constructions.} 'Al-p'nē "over against," as (Judg. xvi. 3) 'al-p'nē Chebhrōn "opposite Hebron."—*Miqqēdem* "towards (or in) the East," and so, probably, Gen. ii. 8: comp. note on iv. 3, and the expression *mēcheçyō*, which follows.—*Cheçyō* denotes here, not "half" (Ex. xxiv. 16, and in the second half of our verse), but "middle" (Judg. xvi. 3) בחצי הלילה "at midnight": thus *mēcheçyō* denotes "in its midst."—מִזְרְחָהּ הַיָּמָה the *vāv* is pointed with *qāmāç*, because the latter word is accentuated on the *first* syllable (without intervening disjunctive accent): comp. (Gen. xiii. 14) צַפְנָה וְנִגְבָּה וְקִרְמָה וַיָּמָה: (see also xxviii. 14); similarly תְּהוֹ וְבָהּ (Gen. i. 2) and זָרַב וְכָסַף (1 Kings x. 22), which rule ל follows in Gen. i. 6: בֵּין מַיִם לְמַיִם. But, if the second word be *miṭra'*, the *vāv* takes *sh'vā* as כֶּסֶף-חֶהָב (vi. 11). On the final ה־ of these words see p. 11.—יָיָא is the *absolute* form. The form יָיָא as the *absolute* occurs in Numb. xxi. 20, Deut. iii. 29, iv. 46, 1 Sam. xvii. 3, Jer. ii. 23, Neh. ii. 13, 15, iii. 13, 1 Chron. iv. 39, 2 Chron. xxvi. 9; and, dropping the א, in the form יַי Deut. xxxiv. 6, Josh. xiii. 11, Mic. i. 4; and even יָיָא Is. xl. 4. And here only as *Absolute* in the form יָיָא¹, which (collaterally with יַי) is the ordinary form of the *construct* (as in the next verse). This form of the *absolute* is not without parallel: thus we have לֵיִל distinctly *absol.* at the end of Is. xxi. 11; בְּחֵיל כָּבֵד "with a great host" (2 Kings xviii. 17)².—The expression "the Mount of Olives" occurs

¹ This seems to be merely a variation of pronunciation. In illustration of the tendency of *ay* to be pronounced as *ē* (*ä*) observe that Arab *bayna* (بَيْنَ) is pronounced *bēna*, and the Syr. suffix *ayca* as *ēca*, and that in modern Greek *ai* is pronounced *ē* αἶμα ἔμα (with a very slight aspiration).

² קֵית גְּדוֹל (2 Kings xxv. 9) is not

included, since it might mean "great-man's house." The expression חֵמַת רִבְהָ (*absol.* חֵמַת) in Amos vi. 2 is not sufficient ground on which to found a statement that the constr. can be used with an epithet, since the word is a proper name, and the expression may be parallel with חֵמַת צוֹרָה (2 Chron. viii. 8).

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

here only in the O. T.; for other designations of that hill see 2 Sam. xv. 30, 1 Kings xi. 7, 2 Kings xxiii. 13, Ezek. xi. 23.

Gē' g'dōlāh m'ōd χάος μέγα σφόδρα.—*Umāsh* καὶ κλινεῖ, by which word they render also מוֹט (Ps. xlv. 6), and נָטַח (1 Sam. iv. 2). LXX.

Nūs followed by the acc. can only mean "to flee to"; the translation of Luther *vor solchem Thal* is inadmissible. For an instance of the construction found here comp. (Ps. xi. 1) נָדוּ הָרָכָם צְפוּר Verse 5.

The expression אֶל-אֶצֶל is difficult. In 1 Chron. viii. 38 we find אֶצֶל as the Pausal form of אֶצֶל (as *pathach* is found often in Pause for *çērē*, e.g. וְיָלַד Gen. xxiv. 61 &c.). Supposing, then, that the preposition אֶצֶל is the constr. of אֶצֶל (as is probable, comp. אֶצֶל, Ezek. xviii. 18, as the constr. of אֶצֶל), *el-āṣāl* would mean "to nigh," "to very near." *Āṣāl* would in this case be used independently (as an adverb), as we have shown (ii. 12) that *achār* is used. The Prophet turns abruptly from speaking of God "*ubhā...lōhāy*," to addressing Him "*'immāc*": for a similar abrupt transition compare (Song of Songs i. 1) "*yish-shāqēnā...cē-tōbhēm dōdēcā miyyāṭīm*."

נִסְתָּם occurs three times in this verse. According to the Western punctuation it is read נִסְתָּם (see above), but the Oriental reading is וְנִסְתָּם "and the valley of my mountains shall be closed up" in the first case, and נִסְתָּם in the two other cases: so, too, the Targum and Rashi, and Ibn Ezra. LXX. in all three cases (Symm. and Hex.-Syr. in the first two) read *nistām*, and render the passage: καὶ φραχθήσεται ἡ φάραγξ τῶν ὀρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ἰασόδ, καὶ ἐμφραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ συσσεισμοῦ κ.τ.λ.—The word ΙΑΣΟΔ is merely a corruption of ΙΑΣΟΑ (אֶצֶל); some copies of the Hex.-Syr. give Ἀσαήλ. Observe that the transliteration of אֶצֶל by *Iasol* (reading א as *ya*) is just the converse

6 And it shall come to pass in | that day, *that* the light shall not be clear, *nor* dark :

of the process by which the Syr. gets יֵצֵר out of יֵצֵר (xi. 13). 'Ev raîs ἡμέρας is merely a free translation of *mipp'né*.—οἱ ἅγιοι μετ' αὐτοῦ, for *q'dōshém* 'immác. One of Baer's MSS. notes that some correct MSS. read קִרְשֵׁי עֲמֹ; but, the *Massóbreth* states that קִרְשֵׁי occurs only in Deut. xxxiii. 3, Ps. xxxiv. 10, and, therefore, *q'dōshán* must be looked on as only an emendation. As for עֲמֹ, it is easy to see how עֲמֹ might have been written עֲמֵן, and that read as עֲמָךְ; but still, the transition from the third to the second Person is so thoroughly in accordance with usage, that one cannot see any reason for doubting the correctness of the reading עֲמָךְ.

The earthquake in the days of Uzziah is nowhere mentioned by the sacred historians, and the account given of it by Josephus (*Antiq.* ix. 10 § 4) must be looked on as apocryphal. Still, so great and lasting was the impression made by that event on the popular mind, that it formed an era from which events were dated (Amos i. 1), and is here referred to as a well-known catastrophe. It has been argued that this reference to the earthquake fixes the date of this prophecy to a time shortly after that event. But, as reasonably might it be argued, that an author who used the expression "they fell to a man, as they did at Thermopylæ," had written shortly after B.C. 480!

The *C'khíbh* is יִקְרָא (for there is no occasion, with Gesen., to invent a Niph. of קָפָא). The verb is in the masc. although its nominative is fem. comp. חֲזוֹת קִשָּׁה. Verse 6. Words, etc. יִקְרָא (Is. xxi. 2). In Job xxxi. 26 *yāqār* is applied to the Moon, יִקְרָא הַיָּרֵךְ "the moon, sailing resplendent." So here *y'qāróth* seems to denote "the resplendent heavenly bodies." The definite article is omitted before *y'qāróth* (as it is before כּוֹכָבִים "the stars" ten times, against nine times in which it is expressed). The verb is that found in Ex. xv. 8 קָפָא תְּהִמָּת בְּלִבֵּים "the depths became consolidated in the midst of the sea." The meaning, then, of *y'qāróth yiqpā'ún* seems to be "the splendid (heavenly bodies) will contract their splendour," i.e. will wane.—The *Qrē* gives the ἀπ. λεγόμεν. יִקְפָּא (of the form of *immāhón* &c. xii. 4) "and consolidation," "coagulation." And the meaning of *y'qāróth y'qippā'ón* is perhaps "[there will be] intense-

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day,

that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

brightness, and then waning," comp. (Job iv. 16) רממה וקול אשמע " [there was] silence, and then a voice I heard." But the first word would perhaps be better pointed יְקָרוֹת "cold" (of the form of קְדָרוֹת "darkness" Is. 1. 3), Rt. יקר being taken as equivalent to Rt. קר "to be cold." Some would read a *vāv* instead of the first *yūḏ* thus יְקָרוֹת וּקְפָאוֹן and render "but cold and coagulation," making the first *vāv* adversative. The *C^{thibh}* appears to us the better reading.

LXX. take יְקָרוֹת וּקְפָאוֹן וְהָיָה יוֹם אֶחָד as one clause, and render καὶ ψύχος (Cod. Alex.) καὶ πάγος ἔσται μίαν ἡμέραν. Versions. The reading ψύχη (Cod. Vat.) is a manifest error. On the rendering ψύχος see above.—πάγος (both Targ. and Syr. agree with LXX. in the rendering ψύχος καὶ πάγος) is given as the translation of קְפָאוֹן from two considerations, (1) it is parallel with the assumed meaning of יְקָרוֹת, (2) קפא is used (see above) of the consolidation of water: since then, the only natural mode of consolidating water, is by frost, it was surmised that *qippāʿōn* meant "frost."

Yōm-echād denotes "a unique day," comp. (Ezek. vii. 5) רעה אחת רעה הנה באה "an evil, a unique evil, lo! is coming."—וְהָיָה is emphatic.—*L'ēth* "at the time of" (Gen. viii. 11, &c.), on the metheg with *l'ēth-ērebh* see Excurs. II. A. 5.

וְהָיָה is expanded into καὶ ἡ ἡμέρα ἐκείνη. For *v^hāyāh* *l'ēth-ērebh* simply καὶ πρὸς ἑσπέραν. LXX.

קְדֻמוֹנִי denote "eastern" (as in Ezek. x. 19); but it also has the meaning of "ancient" (comp. the meanings of קָדִים). In Ezek. xlvii. 8 we find also a fem. קְדֻמוֹנָה which pre-supposes a masc. *qadmōn* (comp. note on xi. 15). On the fixed-metheg on *hā'āch^rrōn*, and the absence of ordinary-metheg, see Excurs. II. A. 9.—*Haqqadmōnē* LXX. τὴν πρῶτην: *hā'āch^rrōn* τὴν ἐσχάτην: in accordance with the primary meanings of the words (comp. LXX. Joel ii. 20).—For "in Winter" they give ἐν ἁπρι "in Spring."

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall

be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses.

It is a disputed point among grammarians whether such forms as

Verse 10.
Words, etc.

יָסוּב, יָסוּב, יָסוּב, from verbs with the second root-letter doubled, are to be regarded as Qal, or Niph.—Baer, here and in Is. xxxiii. 9, edits פְּעֵרְבָה without the def. article; but the *Cod. Petropol.* reads פֶּ. We prefer this latter reading “like the plain,” viz. that now called *Al-Ghor*, which extends with some interruptions from the slopes of Hermon to the Elamitic gulf of the Red Sea. If we read פֶּ, we must suppose that *‘Arābāh* was already regarded as a proper name (comp. note on vii. 14). *Nēgebh* “to the south of” as (Josh. xi. 2) נֶגֶב פְּנִינֹת “to the south of *Cin’rūth*.”—וְרֵאמָה is an anomalous 3rd pers. fem. sing. Qal from רִיָּם. A variant is וְרֵאמָה, which is after the analogy of וְקָאֵם (Joel ii. 6), comp. רָאֵשׁ “poor” (Prov. x. 4, xiii. 23).—*L’mish-shā’ar*, the prefix לְמִן denotes “from,” of place as here (comp. Job xxxvi. 3), or of time as (2 Sam. vii. 19).—*Shā’ar hā-rīshōn* on the article see p. 44.—*Migdāl* stands for *mimmigdāl*, or *l’mimmigdāl*, the *min*, or *l’mīn*, being understood from לְמִשְׁעָר, or מִגְדָּל, which precede. Some MSS. read מִמְגְּדָל (comp. i. 4).—*Yiqbhē*, the constr. plur. occurs here only, but it is regularly formed from יָקַב.

κυκλῶν agreeing, one would suppose, with Κύριος of the preceding

LXX verse. This rendering of יָסוּב is defensible (though inappropriate). For an imperfect is often used to describe the state or condition of a person (like the participle, see notes on iii. 1, v. 1), especially for the sake of *variety*, e.g. (Is. xl. 30) נָתַן לִיעָף כַּח וְלֵאמֹן

נָתַן לִיעָף כַּח וְלֵאמֹן (compare the use of בָּאָה after תַּעֲלֶה xiv. 18).

καὶ τῇν ἔρημον, as a free translation, “compassing all the earth, as (it will) the desert,” i.e. “all the earth and the desert.”—*Ῥαμά*, taking רֵאמָה as a Proper Name, which however is always spelt רֵמָה.—καὶ ἕως τοῦ πύργου, they carry on ‘ad from ‘ad *shā’ar happinnēm*, instead of *min*, as we do.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall con-

sume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Baer edits (not **הָרַם** but) **הָרַם**, this is the pointing of the word in every other passage, whether in the sense of “net,” or of “ban.” Some MSS. read **חָרַב** “sword” (comp. p. 64). The rendering of the Targ. **קַמְלָא** cannot be said to be conclusively in favour of this latter reading: since “slaughter” may be only a paraphrase of “ban”; LXX. has correctly *ἀνάθεμα*. Verse 11.
Words.

עַל צָבָא comp. Numb. xxxi. 7, &c.—**הָמָק** is the Infin. of **מָקַק**, it may be taken as the Infin. *Absol.* used emphatically with the omission of the finite verb (comp. xii. 11); or it may be *construct*, and be explanatory “and this shall be the plague, &c.” viz. “the rotting of,” comp. the second **הָמָר** in xii. 11.—The suffix of *b'sārō* is distributive, and refers to each of “all the nations,” or to each individual of them. The clause *v'hū 'ōmēd 'al-raglav* denotes the state in which he shall be, when overtaken by the plague (comp. p. 46). **תִּמְקֶנָּה** is the Fut. Niph. 3rd pers. plur. for **תִּמְקִינָה**, comp. Niph. of **תִּצְלֶנָּה צָלָל** (2 Kings xxi. 13, Jer. xix. 3); the form **תִּצְלִינָה** (1 Sam. iii. 11) is Hiphil. Verse 12.

For *V'hū 'ōmēd ἑσθηκότων*, this is correct enough *quoad sensum*: the participle agrees with the persons understood in the preceding *αὐτόν*. LXX.

וְהָחִיקוּ אִישׁ יָד רֵעֵהוּ “And they shall seize each other by the hand,” to grapple together. *Hēch'zēq* is generally construed with **ב** before **יָד**; but compare **יָד-עֲנִי... לֹא הָחִיקָה** (Ezek. xvi. 49). Some MSS. read here **בִּיד**.—*V'āl'thāh... 'al* “and shall [rise i. e.] be lifted up against.” Verse 13.
Constructions.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts

that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

LXX. *V'āl'ihāh... 'al...* is freely rendered *καὶ συμπλαθήσεται...*
πρὸς...

After the verb *נִלָּחַם* the preposition *ב* generally means "against"

Verse 14. (e.g. Ex. i. 10); but it also, after the same verb, denotes the place at which the battle takes place, e.g. (Ex. xvii. 8) *וַיִּלָּחֶם עִם-יִשְׂרָאֵל בְּרֶפְדִּים* "and fought with Israel at Rephidim" (comp. Judg. v. 19, 2 Chron. xxxv. 20, 22). The context shows that the latter is the meaning here.—The monosyllable *רָב* when *ל* is prefixed to it always takes the euphonic *qāmāḥ*, except once (Est. x. 3) where *rōbh* is in constr. *לְרֹב אֲחִיו*. For the expression *לְרֹב מְאֹד* (comp. 2 Chr. iv. 18, ix. 9) "in great abundance."

LXX. has correctly *ἐν Ἱερουσαλὴμ*.—*καὶ συνάξει*, reading, with LXX. different vowels, *v'ūsāf* instead of *v'ussāf*.

The order of the clauses of this verse is inverted, we should have expected *וּבְמִגְפָּה הַזֹּאת כֵּן תִּהְיֶה וְגו'*. Observe that after all this string of substantives we have not *יִהְיֶה* (or *תִּהְיֶה* agreeing with *בְּרֶמֶה*) but simply *יִהְיֶה*, comp. (Is. lxiv. 10) *בֵּית קִרְשָׁנוּ הִיא וְתַפְאֲרֵתֵנוּ הִיא... וְכָל-מַחְמְדֵינוּ הִיא*.—Whether *מַחְנֹת* or *מַחֲנִים* be used, as the plur. of *מַחֲנֶה*, it is masc. as here, but the sing. is fem. in Gen. xxxii. 9, Ps. xxvii. 3.

וְעָלָו וְהָיָה "and it shall be...that they shall go up," comp. (Lev. v. 15) *וְהָיָה וְהָיָה* "and it shall be...that he shall con-

Verse 16. fess"; similarly in the past (1 Sam. xi. 11) *וַיִּהְיֶה הַנִּשְׁאָרִים* "and it came to pass that those who were left were scattered."—

Middē shānāh bh'shānāh "every year" comp. (1 Sam. vii. 16) *מִרִּי שָׁנָה*

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

בִּשְׁנָה (comp. also Is. lxvi. 23).—On the first *metheg* of *l'hishtàch"vòth* see Excurs. II. B. 3.—*Mélec* is, doubtless, the absol., and in apposition to *YHVH Š'bhā'òth*: so LXX. correctly τῷ βασιλεῖ Κυρίῳ.

The reason why the Feast of *Tabernacles* is specified seems to be as follows. *Passover* is indeed the chief festival (see *Memorbook of Nürnberg*, p. 20), but then it is a distinctly Jewish festival in commemoration of the Exodus. The Feast of *Weeks* again, as the festival of the Giving of the Law, is distinctly Jewish. But the Feast of *Tabernacles*, being the "Feast of Ingathering," when they rejoice over those things which are provided for the *animal* nature of man, would be a Festival in which the Nations of the World could rejoice and praise the Giver, as well as the Israelite (see also *Introduction*). Remarks.

אִשֶּׁר means "whosoever." The ך of *šlò* introduces the apodosis, comp. (Gen. xlv. 9) אִשֶּׁר יִמְצָא אֹתוֹ מֵעַבְדֶּיךָ וְיָמָת "with whomsoever of thy servants it shall be found, he shall die." Verse 17. Constructions. תִּשָּׁע מֵאֵת שְׁנֵי הַשְּׁבִטִים הָאֵלֶּה "out of" as (Josh. xxi. 16) מֵאֵת "nine [cities] out of these two tribes."

For וְלֹא עֲלִיהֶם יִהְיֶה הַנִּשְׁחַם LXX. give καὶ οὗτοι ἐκείνοις προστεθήσονται: Köhler supposes they read וְלֹא עֲלִיהֶם יִהְיֶה הַנִּשְׁחַם LXX. but, seeing that the Septuagint translators were somewhat acquainted with more modern Hebrew, I should say that they read וְלֹא עֲלִיהֶם יִהְיֶה הַנִּשְׁחַם (or more probably simple וְעֲלִיהֶם) lit. "and to them shall be the-making-to-approach-of-the-others": *heggēsh* would be an Hiphilic substantive of the form of *heqqēsh* "comparison."

בָּאָה is the pres. partic. fem. Qal of בָּא, as (Gen. xxix. 6) ... רָגָה בתָּה "behold his daughter...coming"; but בָּאָה is the 3rd pers. fem. sing. Perf. Qal, as (ver. 9) וָרָחֵל בָּאָה "and Rachel came." Verse 18. Constructions. The words can only be rendered "And if the family of Egypt go not up, and cometh not," the participle being used instead of תָּבֵא merely for the sake of variety of sound. We cannot see that there can be any

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to	keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HO-
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greater objection to this construction, than to the following (Ezek. xxxix. 8) הִנֵּה בָּאָה וְנִהְיָתָה "Lo! it cometh, and shall certainly take place." (The E. V. of Ezek. takes *bā'āh*, as *bā'āh* the perfect, in which case it would have been accentuated בָּאָה (see page 16). LXX. understands the phrase correctly ἐὰν...μὴ ἀναβῇ μηδὲ ἔλθῃ. Von Hofmann has suggested the reading וְלֹא־אָכָה "then it shall thirst," from the expression אֶרֶץ תִּלְאָבוֹת (Hos. xiii. 5).—וְלֹא עֲלִיהֶם, some would supply *yēh'yēh haggāshem* from the preceding verse, and render "then upon them shall not be rain." The objection to this interpretation is, that in this case we should require *zōth* (as in the next verse) before *yēh'yēh*; "This shall be the plague, &c." The rendering "will, then, there not fall upon them the plague, &c.?" (Hitzig, Bunsen and Lange) is better. Here ו introduces the apodosis (comp. ver. 16, iii. 7), and לֹא is interrogative *nonne?* as, certainly, (Ex. viii. 22) הֲיִנֹּבַח וְלֹא יִסְקְלֵנוּ "If we slay...will, then, they not stone us?"

וְלֹא עֲלִיהֶם תְּהִיָּה וְגו', LXX. καὶ ἐπὶ τούτοις ἔσται ἡ πτώσις κ.τ.λ. simply, omitting לֹא; two Hebr. MSS. omit לֹא, and four Versions and Variants. omit וְלֹא. We think it quite possible that the לֹא may have crept into the text from the וְלֹא which precedes, or from the וְלֹא עֲלִיהֶם of the preceding verse. Certainly "Then upon them shall be the plague, with which, &c." is the simplest construction, and affords the best sense.—Some MSS. and many Edd. read *col* between *eth* and *haggōyīm*, but it seems to have crept in from אֶת־כָּל־הָעַמִּים (ver. 12), comp. xii. 2. 3.

Chattāth is the constr. of *chattāth* (see note on xiii. 1). It may mean here "sin," or "punishment" (comp. the frequent use of עֲוֹן).
Verse 19.

מִצְלֹת "bells" is a *ἀπ. λεγόμεν.* but comp. מִצְלָתִים (1 Chron. xiii. 18):

Verse 20. LXX. τὸ ἐπὶ τὸν χαλινόν, which is well enough *quoad sensum*. Both words come from the root of תִּצְלֶנָּה "shall tingle," see note on

LINESS UNTO THE LORD ; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto

the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

ver. 12 [thus, whatever may be the case in English, in Hebr. the words *tingle* and *tinkle* are the same, viz. צלל].—Observe *hāyāh* in the sing. masc. (comp. note on ver. 15); but here, since the verb *precedes* its nominative, it has no need to agree with it: e.g. (Is. xviii. 5) יִהְיֶה נֶצֶחַ; (Gen. i. 14) יְהִי מֵאֵרָת.—*Sṭr* in the sing. denotes “a pot” (masc. Jer. i. 13, fem. Ezek. xxiv. 6), its plur. is סִירֹת (Ex. xxxviii. 3); in Amos iv. 2 *sīrōth* perhaps means “hooks.” But סִירִים means “thorns,” e.g. (Eccles. vii. 6) נִקְלֹל הַסִּירִים תַּחַת הַסִּיר “like the crackling of thorns under a pot” (comp. Ps. lviii. 10).

Mēhēm “of them,” i.e. “some of them,” as many as may be required: comp. (Gen. xxviii. 11) וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם “and he took

Verse 21.

some of the stones of the place.”—כַּנְעָנִי is used in the signification of “merchant” (Job xl. 30, Prov. xxxi. 24), and so the word is understood here by Aquila, and the Chaldee Paraphrase (Targum), followed by Hitzig, Maurer &c.

If this be the meaning, the reference must be to traders who sold pots, cattle, &c., for the sacrifices (comp. John ii. 14—16, Matt. xxi. 12, 13). But, though there probably were such in the Temple at this time, it cannot be actually proved that there were. VON HOFMANN understands by Canaanite the Gibeonites and Nethinim, who were employed in the menial services of the Temple. THEODORET, LUTHER, EWALD take it as denoting notorious sinners, devoted to destruction, as were the Canaanites of old. PRAESSEL, combining two interpretations, understands by Canaanite, those who traffic in holy things, and the ungodly and profane. But, it seems best on the whole, to suppose that the prophet, having referred above to the Egyptians, fell naturally into the use of the word “Canaanite” (since they were also the enemies of Israel in days of old), and that he meant by it nothing more than “heathen,” “infidel.”

Remarks.

We almost agree with DE WETTE that this chapter defies all historical explanation. If we attempt to interpret it of the taking of Jerusalem by the Chaldeans, we are met by the following difficulties. (1) Though ver. 1, 2 were only too literally fulfilled on that, and on other occasions, ver. 3—5 were certainly

Concluding
Remarks on
chap. xiv.

not fulfilled, for God made no demonstration at that time on behalf of his people. (2) While other pre-exilian prophets foretell clearly the deportation, and subsequent return of the people, our prophet mentions neither deportation nor return, but merely speaks of Jerusalem being inhabited in safety (ver. 10—11). But, if it refer to events after the Captivity, what can those events be? It might perhaps refer to the taking of Jerusalem by Ptolemy, a successor of Alexander, in B.C. 321; or more probably to its pillage by Antiochus Epiphanes in B.C. 167. In this latter case, the language of ver. 3—5 might be looked on as prophetic, in a highly figurative manner, of the deliverance of Israel by God through the instrumentality of the Maccabees: ver. 8, 9 might represent the revival of pure and undefiled religion in those days, and ver. 10 and 11 the peaceful prosperity of that period; but still, we could not in reference to the Maccabean era give any satisfactory account of ver. 16—21. We cannot possibly with EUSEBIUS, CYRIL, and THEODORET refer the prophecy directly to the destruction of Jerusalem by the Romans (A.D. 70). For, admitting the truth of Eichhorn's remark "prophets threaten with no people, and promise nothing of any, till the people itself is come on the scene and into relation with their people," one cannot imagine that at a time when the *Greeks* were only just come into prominence in connection with the East, the Prophet should speak of the destruction of Jerusalem by the *Romans*, when Rome was but as yet only an insignificant city, gradually asserting its superiority over the Latin peoples, and still troubled with the dissensions between Patricians and Plebeians. Further, the description of what took place on that occasion, as given by Josephus (*Bel. Jud.* vi. 9 § 2), which is a direct contradiction of the promises ver. 2—6, 12—15, precludes such an interpretation. The above considerations are independent of any hypothesis as to the authorship of the chapter.—We are compelled therefore to interpret the chapter wholly in a figurative and Messianic sense. The Prophet, to whom were known the traditions of the prophetic schools concerning the times which were to precede the Messianic era, foretells the grievous troubles of "that day." Speaking in the language of the Psalms of the Theophany (xcvi—xcix) he represents God as revealing Himself for the protection of His people. The day of the Messiah is to be one of great Spiritual Knowledge: Jerusalem is to be inhabited in security: not only is the wealth of all nations to flow thereunto, but the nations themselves are come and do homage to The King, the Lord of Hosts, in Jerusalem. As for those that come not up, on them will fall the direst punishments. In "that day" (he

does not imply that the Law of Moses shall be literally re-established, still less that it shall be abrogated, but) there shall be such a diffusion of the knowledge of God, that there shall be a general elevation of everything in sanctity *מַעֲלָה יִתְּרָה בַּקֹּדֶשׁ*, so that the very bells of the horses shall be engraven with the significant inscription of the *Ῥῆς* of the High Priest *קֹדֶשׁ לַיהוָה* (*Qôdesh laAdônâh*), and idolatry and unbelief shall all but entirely pass away.—The whole scene, which he depicts, is ideal. To some extent it may be said to have been fulfilled in the Christian Church. But the full consummation of "that day" will not take place, until (1 Cor. xv. 28) "God shall be all in all," and the voice of the Angel shall proclaim (Rev. xi. 15):

ΕΓΕΝΟΝΤΟ ΑΙ ΒΑΣΙΛΕΙΑΙ ΤΟΥ ΚΟΣΜΟΥ
 ΤΟΥ ΚΥΠΙΟΥ ΗΜΩΝ ΚΑΙ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ
 ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

EXCURSUS I.

RULES FOR SYLLABLE-DIVIDING IN BIBLICAL HEBREW.

1. Every vowelless consonant has a *sh'va*¹ either expressed or understood. If a word end in a *single* vowelless consonant the *sh'va* is not written, thus כַּל, or before *maqquph* כַּל־הַעִיר. If such a vowelless consonant be preceded by a *quiescent* consonant some editors give it without a *sh'va*, others (as Baer) with *sh'va*, thus וּבָאת or וּבָאתַ (Mic. iv. 10), וְהִדְקוּת or וְהִדְקוּתַ (ver. 13).

2. A *sh'va* must be either *moving* or *quiescent*. The *sh'va* under a letter which begins a syllable is called *moving*, all others are *quiescent*.

3. Every *compound* *sh'va* (ֿֿֿ, ֿֿֿ, ֿֿֿ) is *moving*. Every *simple* *sh'va* (ֿ) under any of the letters אהווע is *quiescent*; except the *sh'va* of ה and ח in verbs הִיה and חִיה, which is always *moving* as in לִהְיוֹת (see Excurs. II. A. 7).

4. (a) When *two* *sh'vas* fall together *in the midst* of a word, the *first* is *quiescent*, and the *second* *moving*, as יִקְטֹלוּ *yiq-tlū*.

(β) A *dagesh forte* in a *vowelless* consonant always produces *two* *sh'vas* [the one *quiescent* and the other *moving*, in accordance with (a)]. Thus the *dagesh forte* in the פ of מִפְּנֵיהֶם produces a *quiescent* *sh'va* under the first *p*, and a *moving* *sh'va* under the second, so that the syllables are *mip-p'nē-cēm* (standing for *min-p'nē-cēm*).

5. (a) It would be impossible to pronounce *two* successive consonants both bearing *moving* *sh'va*. Consequently, if in the process of altering the vocalization of a word, as it passes from one grammatical form to another, *two* *moving* *sh'vas* would fall together, the first is

¹ See footnote p. 52.

changed into a *short* vowel. Such a vowel is called a *Light* (by others a *Slight* vowel), in Hebr. הַנוֹעֵר קָלָה. E.g. if the prefix בְּ be put to a word beginning with a consonant bearing *simple moving* sh'va, the sh'va of בְּ becomes a *Light chiriq*¹.

(β) It follows, of course, from this rule, that a sh'va *after* a *Light* vowel is always *moving*.

N.B. When the conjunction יְ becomes י it is but a *Light* vowel (though, when it occurs before a labial bearing a vowel, we use that term in a somewhat extended sense). For *grammatical* purposes this י is not looked on as a long vowel (see Excurs. II. A. 1 NOTE). In *prosody* (which is not native to Hebrew, but borrowed from the Arabic) it is at times looked on as a sh'va, so that אִי־יִ may have the same value in metre as אִי־יִ. The case of the conjunction י is the only one in which a word can *begin with a vowel* in Hebrew. But the exception is more apparent than real, for *u* merely stands for *wa*, *va*, or *vi*.

6. (α) A syllable that ends in a consonant with sh'va either expressed, or understood (see rules 1 and 4), is called *closed*. A syllable that does not end in a consonant with sh'va (expressed or understood) is called *open*.

(β) When a consonant is *quiescent*², no sh'va is understood with it. Consequently an *open* syllable may end, either in a *simple* vowel long, or short (see rule 9), or in a vowel with quiescent consonant (or consonants), such as: אֶ, הֶ; אֵ, הֵ (in מֶרֶד); אִ, יִ, הִ, יִ; אֶ, הֶ, יֶ; אֵ, הֵ, יֵ; אִ, אֵ, יִ; אֶ, אֵ, יֶ, יֵ; אִ, אֵ, יִ, יֵ; אֶ, אֵ, יֶ, יֵ.

¹ In order to avoid the frequent use of the words "long" and "short," I vocalize most of the names of the vowels in such a manner as to indicate the sounds which they represent. Thus *qā-māq* (ā); *pathach* (a); *çērē* (ē); but *segōl* (e); *shūrūq* (ū); but *qibbuq* (*sphāthāim*) which means "gathering together of the lips" (u); *chiriq* (i); *chiriq* (i); *chōlem* (ō); *qomoq* (o). Some of these words are barbarous in form, but the system has the virtue of being practical.

² The beginner may need to be reminded that *y* and *m* are never *quiescent*, but always strong gutturals. The only

verbs which ought to be called verbs הִלֵּךְ are those which end in ה, in which this *h* is a strong consonant retained (but, of course, without the *mappiq*) when followed by another letter, thus from הִלֵּךְ "shone" (Is. ix. 1), we have הִלֵּךְ *nog-hām* "their light" (Joel ii. 10). Verbs which end in *quiescent* ה like הִלֵּךְ, should be termed (as they are by Jewish grammarians) הִלֵּךְ "with *quiescent hē* as the 3rd root-letter." It must be remembered, too, that יֶ יֵ ay ay at the end of a word is always a closed syllable (but see Excurs. III. 1, p. 149).

7. (a) If a *B'GaDC'PhaTh* letter have a *dagesh lene*, then it is certain that this letter begins a syllable, as מַלְכִי *mal-cī* "my king."

Except (1) in the 2nd pers. sing. fem. Perf. of verbs with three strong consonants, such as פָּקַד, which gives פָּקַדְתָּ *pā-qād-ti*, this is but a shortened form of פָּקַדְתָּ *pā-qād-ti*. (2) In the apoc. Imperf. of certain verbs *quiescent* הָלַךְ, of which the second root-letter is a *B'GaDC'PhaTh*, as וַיֵּבֶחַ *vayyēbhac* "and he wept," וַיִּשְׂחַד *vayyīḥad* "and he rejoiced." The full forms of these Imperfects would be יֵבֶחֶךָ and יִשְׂחָדֶךָ with the second root-letter *hard*, consequently in the apoc. form the hard pronunciation of the letter is retained.

(β) But the converse is not true (viz. that if a *B'GaDC'PhaTh* letter have no *dagesh* it cannot begin a syllable). For, if the syllable preceding it, either in the same word, or sometimes in the preceding word (see Excurs. III. A. 2), be *open* (see rule 6), then even an *un-dagesh*-ed *B'GaDC'PhaTh* letter may begin a new syllable. E.g. נֹאֲבָדָה *nō-bh'dhāh* (Jon. i. 14), וַאֲדֹנָי *va-dhōnāy* (Zech. ix. 14), כָּהֵן תְּבַרְכֶּה *Cāhōh thic-heh* (xi. 17).

(γ) But a *B'GaDC'PhaTh* letter cannot be without *Dagesh lene* when preceded by a *quiescent sh'va*.

Except (1) in the names of the two Towns יִקְתָּאֵל *Yōq-th'el* (Judg. xv. 38), יִקְדָּם *Yōq-dh'am* (ver. 56). (2) In some anomalous formations such as יִרְתָּו *yar-cāthō* (Gen. xlix. 13), יִקְבֶּה *yiq-bhēcā* "thy winepress" (Deut. xv. 14, xvi. 13), see Excurs. III. B. 3, N.B. To these it is possible that we ought to add Infinitives Qal with suffixes beginning with a vowel, such as פָּקַדִי (Amos iii. 14) "my visiting," which may be pronounced *poq-dhī*; but it is possible that the *sh'va* is *moving*, and that the word should be pronounced *poq'dhī* (see rule 9). There are but three instances of such an Infin. with *dagesh* in the 3rd root letter, viz. הֹפְכִי *hophcī* (Gen. xix. 21), נֹגְפִי *nogpō* (Ex. xii. 27), עֹצְבִי *oṣbī* (1 Chron. iv. 10), see *Fragment of T. B. P'sachim* p. 95, note 36.

8. A *long* vowel in a closed syllable (see rule 6) must have the *tone accent*, or *metheg* (see Excurs. II. 5), as קָמַנְתִּי *qāmōntī*, אָנָּה *ānnā* "O I pray." Therefore, if the tone be moved from a long vowel it must be (a) shortened as יִכְלֶתִי *yācōltī*, יִכְלֶתִיו *y-col-tīv*, יֵלֶךְ *yēlēc*, וַיֵּלֶךְ *vayyēlēc*; or (β) it must take Fixed *metheg*, as בֵּית־אֲבִיךָ *bēth-ābhēc* (Gen. xxiv. 23), מִבְּרַךְ *m'bhārēc* (Is. lxvi. 3), see Excurs. II. A. 4. (3). (γ).

9. A *short* vowel may stand in a *closed* syllable, either accentuated or unaccentuated.

A short vowel may also stand in an *open* syllable: (α) with accent, as *q̄tālānī* "he killed me," *ná-chal* "a valley" (for the older Semitic form *nachl*), *bá-yith* (for *bayt*), *הֶרֶפֶח* *héreph* (for *harph*), *יֶגֶל* *yē-gel* (for *yagl*), *שָׁמָא-אֵת* *shāmá-'at* (for the older *shāmá-'ti*); (β) in the case of *Light* vowels whether without *metheg* as *מַלְכִי* *ma-l'cé*, or with *metheg* as *אֲשֶׁרִי* *a-sh'ré*, *חֵשְׁבֹתִי* *chè-sh'cath* (Ps. xviii. 12), *אֲמֹרֹתִי* *ì-m'róth* (xii. 9), *שֹׁמְרֵנִי* *sho-m'rénī* (xvi. 1); (γ) when the said short vowel is attached to the consonant immediately preceding the consonant bearing the moving *sh'va* which always precedes the suff. *cém* and *cén* as *d'bhar-cém*, *ì-ra-th'cém*; (δ) in the case of the def. art., or *he* interrog., prefixed to a monosyllable beginning with a guttural as *הָהוּא* *ha-hú*, *הֵעֵת* *ha-'éth*, *הַחֶפֶץ* *ha-chépheç*; (ε) with *metheg* in the 3rd syllable from the tone (Excurs. II. A. 1) as *קִדְּשִׁים* *qò-dāshém* and (Excurs. II. B. 1) *לִמְנַח* *là-m'naçé'ch*; (ζ) anomalously when *metheg* is on the syllable next before the tone, see Excurs. II. A. 4 NOTE; and C. 4.

EXCURSUS II.

ON METHEG¹.

A small vertical line placed under a letter, in order to show that the voice should dwell slightly on that letter in pronunciation, is called *metheg*, *מֵתֵג*, *מֵתֵג* *mè'tég*, or *גַּעֲיָא* *ga'yā*.

There are three kinds of *Metheg*: A, *Light Metheg* (מֵתֵג קָל): B, *Heavy Metheg* (מֵתֵג כָּבֵד): C, *Orthophonic Metheg* (מֵתֵג לְתַקּוּן). (דְּקִיאוֹתָא).

A.

Light Metheg is of two kinds: I. *Ordinary* (פָּשׁוּט *pāshút*), and II. *Fixed* (תָּמִיד *tāmíd*).

A. I. ORDINARY METHEG.

1. Ordinary *metheg* must (unless the intervention of some other rule prevent it) be placed (α) under a consonant bearing a *long* vowel

¹ In writing this Excursus we have made use of Baer's Article in *Merz's Archiv*. But as we do not adopt the

principles of syllable-dividing therein expressed, we have been compelled to rewrite most of the rules.

third from the *tone-syllable* (both inclusive); or (β) any such *short* vowel, provided it be not followed by a consonant bearing *sh'va* or *dagesh forte*. E.g. (α) *chàrāshīm*, *hārīshōnīm*, *Pōtīphār*, *hār'hātīm*, *vā'ōmār*; (β) *hāchillām*, *mūsabbōth* (Ex. xxviii. 11), *umīhartēm*, *yāhar'gūn* (Zech. xi. 4).

NOTE. Rule A. II. 9 forms an exception to this rule, thus we have **הָאֲנָלִים** *hā'ānālīm* (not *hā'ōc'ēlīm*).

The conjunction **וְ** does not take this *metheg*, thus we have **וּמֵאֵלָהּ** Gen. v. 4 (comp. xii. 1, iii. 10, xi. 4).

Words joined by *maqquph* are, of course, treated as one word, thus we have **כֹּה־אָמַר** (Zech. i. 16), **לֹא־נָשָׂא** (ii. 4), **כִּמְהִרְחִבָּהּ** (ii. 1).

2. (α) If the *third* syllable from the tone be disqualified from taking this *metheg*, but the *fourth* be not disqualified, then this fourth syllable takes the *ordinary metheg*, as **תֹּאכַל־עֲלֵיו**, **מַעֲלִילֵיכֶם** (Zech. i. 4), **תֹּאכַל־עֲלֵיו** (Deut. xvi. 3).

(β) If the *fourth* be also disqualified, then the *fifth* may take it, as **מִהֲתַחֲלֹנוֹת** (Ezk. xlii. 5), **פָּרֶס־וּמְרִי** (Est. i. 18).

(γ) If both the *third* and *fifth* be qualified, they will both take it, as **הָאֲשֵׁרִיָּאֵלִי** (Numb. xxvi. 31).

(δ) The *fourth* and *fifth* may also both take ordinary *metheg*, as **לֹא־יַעֲבֹר־בָּהּ**.

(ε) If both the *third* and *fourth* be qualified, only the *third* takes it, as **לִירוּשָׁלַיִם** (Zech. i. 14, 16).

3. If a word ending in accentuated **יָ**, **אָ**, **וְ**, or **וֹ**—, be joined by *maqquph* to a word beginning with a consonant with *sh'va* and accentuated on the *first* syllable, the consonant bearing the said *ē*, or *ō*, will take *metheg*: as **כִּי־לְבָרֶךְ** (2 Kings xii. 8), **מִי־לֵךְ** (Gen. xix. 12), **וּמְרִיא־וְצִאֵן** (1 Kings i. 19), **אֲזֹב־בְּבוֹר** (Numb. xviii. 17), **שְׁלֹמֹה־בְנִי** (1 Chron. xxviii. 9).

A. II. FIXED METHEG.

Fixed metheg is so called, because nothing short of a change in the form of the word can move it from its place. Thus in rule 9 it will be seen, that *Fixed* metheg interferes with *Ordinary* metheg, but that the reverse is not the case.

4. Fixed *metheg* is used,

(a) To distinguish a *long* vowel from a short one (in cases where the orthographic sign renders the case doubtful) before a consonant bearing a *sh'va* in the syllable next before the tone, and to ensure that the said *sh'va* be read *moving*.

(1) To distinguish *qāmāṣ* from *qomoṣ*, as אָכְלָה *àc'láh* "she ate," but אֲכָלָה *oc'láh* "eat thou" (Gen. xxvii. 29), or "to eat" (1 Sam. i. 9). (Comp. also, *with* metheg Lam. i. 7, Zech. ix. 22, Deut. xv. 9, and *without* metheg 2 Chron. vi. 42, Ps. lxix. 19, Ex. xxxvi. 2.) הִמְלִיט *himmāl'ti* (Zech. ii. 11), בִּשְׁמַת *Bàš'máth* not *Bosmath* (Gen. xxxvi. 3), יָדָע *yàd'cá*, חָרַשׁ *hàr'cúsh* (xiv. 21).

(2) *Chiriq* written *defectivè* from short *chiriq*, as יִרְאוּ *yir'ú* "they fear" (2 Kings xvii. 28) = יִירְאוּ (Ps. xxxiii. 8), distinguished from יִרְאוּ *yir-ú* (Ex. xvi. 32) "they see" (*without metheg*); so too יִשְׁנוּ *yish'nú* "they sleep" (Prov. iv. 16), but יִשְׁנֻ *yishnú* "they will change"; and again צִקְלָה (Josh. xv. 31) = צִיקְלָה (1 Chron. xii. 1. 20), and יִשְׁמְעוּ *y'sim'cá* (Gen. xlviii. 20).

(3) *Qibbuṣ* written *defectivè* for *shūrūq* as גִּבְבִּי *gibbi* (Gen. xxxi. 19), גִּבְלָה (Deut. xii. 20), נֶאֱמַר-יְהוָה (Zech. i. 4).

(β) To ensure a *sh'va* being read *moving* after an evidently long vowel, as in בִּיתָה *bèth'cá*, מֵתָה *mèth'cá*, יִירְאוּ (*supra*), תִּצְאֻ *tèç'ú*, נִרְדָּה *nèr'dháh*, רֹשָׁה *ròsh'cá*, אֲרַחֵת *àr'cháth*, וַיֵּאמְרוּ *vayyòm'rú*, נִרְשָׁם *Gèr'shóm*, יִדְעִים *yòd'ím*.

(γ) When a word ends in a syllable with *çērē* and the accent is drawn back to the preceding syllable, but it is still wished to retain

the *çērē* in the last syllable, a Fixed Metheg (called in this case העמרה *Ha^amādāh*, i.e. Conservative Metheg) is used, as וִיבִן (Hos. xiv. 10), וַיֵּצֵא (Gen. iv. 16).

NOTE. Had the use of this *metheg* been confined to such cases it would have been of inestimable value. But unfortunately it is sometimes used with pretonic *short qomoç*. Thus we have עֲמֹד *“mōdh^acā* (Obad. ver. 11), where the grammatical consideration that the word comes from *“mōd*, taken with the fact that the *Cod. Petrop.* reads *o*, proves that ׀ is here certainly *qomoç* not *qāmāç*. So שֹׁמְרָנִי *shom^aré^{nā}* (Ps. xvi. 1) compared with שֹׁמְרָנִי (xxv. 20) and שֹׁפְמָנִי (xxvi. 1), and so too הַקֶּרְבֵּן *haqqòr^abhān* (Ezek. xl. 43), *Cod. Petrop.* *haqqorban*.

Again, Ordinary metheg (in the place third from the tone, Rule 1) is as compatible with *qomoç*, as with *qāmāç*, thus קָרָשִׁי (Ezek. xliv. 13) is *qòdāsháy* (not *qādāsháy*), as may be seen from the pointing of קָרָשִׁים in the same verse, and the vocalization of *Cod. Petrop.*, which is *godāsháy*. While on the other hand שֹׁרֶשֶׁן (which is from *shóresh*, as *qòdāsháy* is from *qódes*) is given by *Cod. Petrop.* (Jer. xvii. 8, Hos. xiv. 6) as *shārāshān*, and אֶהְיֶה (Jer. xlix. 29) as *āholēhām*, and even אֶהְיֶה (Zech. xii. 7) as *āholē*, and פֶּעֶלְךָ (Hab. iii. 2) as *pā^aol^acā*. With these variations of pronunciation we may compare רֹשׁ רָשִׁים plur. *rāshīm*; the Ashkenazic pronunciation of *qāmāç* as *aw* or *o*, and the Sephardic as *ā*; the pronunciation of עָמָא by Western Syrians as *‘amō*, and by Easterns as *‘ammā*. Taking these phenomena in conjunction with the fact that both systems of vocalization use the *qāmāç*-sign with *sh^ava* to represent *qomoç*, we come to the conclusion that, at the time (or times) of the stereotyping of a traditional pronunciation by the writing of vowel-signs, *qāmāç* and *qomoç* were much alike in sound. Thus *qāmāç* would appear to have had the sound, not of the *a* in *father*, nor of that in *call*, nor yet of the *oa* in *coal*, but rather an intermediate sound such as of the *o* in

the Fr. *mode*, or in the Romaic *γεγονότων yeghonóton*. The *qomoç* would represent the same sound, only *short*¹.

5. Fixed *metheg* is also used to enable a long vowel to remain in a closed syllable, when it has not the tone, as *עֵץ־הָגֵן*, *בְּלִלְמִשְׁאֵצֵר*, *לֵעֵת־עֶרֶב*. To this place belongs that much-disputed word *בְּתִיִּם*, *בְּתִיִּכֶם*. The use of *metheg* in this case would of itself not be sufficient to guarantee the pronunciation of the *־* as *ā* (see NOTE on the preceding page). But, the fact that the *־* must have arisen from *י־* as in *אֵן* for *אִין*, and *רִתִּין* (Gen. xxxvii. 17) and *רִתֵּן* (2 Kings vi. 13), would predispose one to conclude that the *־* means *ā*. While the fact that *Cod. Petrop.* distinctly reads it as *qāmāç* is decisive (see in Is. iii. 14, v. 9). Three important facts are to be learnt from the *Cod. Petrop.* punctuation of the word, (1) the *־* is *qāmāç*, (2) the *ת* is hard, (3) the *ת* is not doubled (in other words the *dagesh* in it is *lene*), thus the word is not *bāttīm* or *bottīm*, but *bāttīm* (comp. the Syr. *bātē*). This case of an unaccentuated *qāmāç* before a *B'GaDC*FaTh* letter with *dagesh lene* is, I believe, unique. Another case of the use of this *metheg* is in *אֲנָא* *ānnā* "O I pray," the *Cod. Petrop.* however does not double the *nūn* but reads *ānā* (Is. xxxviii. 3). [According to *Codex Petropolitanus* the word is *miṭ'el* in Jon. iv. 2 *ānāh*.]

6. Fixed *metheg* is always placed with the vowel preceding the consonant which bears a compound *sh'va*, whether the vowel agree with that in the compound *sh'va* as *עֵמֶר*; or not, as *שְׁמֵעָה* (Ps.

¹ If the student think it strange that there should be a difference of opinion about the pronunciation of a vowel in Hebrew, he is reminded that we have similar difficulties in English: thus "cough" is by some pronounced *kawf*, and by others *kōff*; "coffee," *kawfy* and *kōffy*; "laugh," *lāf* and *lāff*. With regard to the vowel *ā* we will here give a few facts (kindly communicated to us by Mr Eiríkr Magnússon). Swedish *ā* is sounded like English *aw* but *deeply guttural*. The etymol. equivalent in Danish is *aa*, which has the same sound

as the Swedish *ā* without the guttural element, and so is more like the English *ō*. The Icelandic equivalent is *á*, pronounced almost like *ow* in *now*. Let us take a few examples showing how these sounds tend at times to *ā*, and at others to *ō*. Thus Germ. *mahl* (*māl*), Ice. *mál* (*mowl*), Dan. *maal* (*möl*), Swed. *mål* (*mawl*).—Ice. *ár* (*owr*), Dan. *aare* (*ore*), Swed. *är* (*awr*), Engl. *oar*.—Germ. *Thor* (*tör*), Dan. *daare* (*döre*), Swed. *dåre* (*dawre*), Ice. *dári* (*dowry*).—Germ. *Lohn* (*lön*), Dan. *laan* (*lön*), Swed. *lån* (*lawn*), Ice. *lán* (*lown*).

xxxix. 19), וְטָרַר-יָרִים (Job xvii. 9), comp. Gen. xxi. 6, ii. 12, xxvii. 25.

NOTE. Sometimes we have a syllable which, according to Rule 1, would take Ordinary *metheg*, and, according to Rule 6, would take Fixed *metheg*; in such a case the *Metheg* is *Fixed metheg*, e.g. הָעֵשֶׂרִי (Gen. viii. 5), אֶרְדֵּה-נָא (xviii. 21).

In Zech. xiii. 4 we have the anomalous formation בְּהִנָּבְאוֹתִי in which the *Ordinary metheg* is used in accordance with Rule 1; but the regular form בְּהִנָּבְאוֹ (ver. 3) has *Fixed metheg*, in accordance with Rule 4. (1).

In such a form as צִעֲקִים the *Fixed metheg* is placed in accordance with both 4. β. and 6.

When such a form as יַעֲמֹד becomes יַעֲמֹדִי the *metheg* becomes the *Ordinary metheg* (Rule 1), or when מַעֲלֵל becomes מַעֲלֵלֵיכֶם the *Ordinary metheg* is placed in accordance with Rule 2.

7. All forms of the verbs *hāyāh* "he was," and *chāyāh* "he lived," which have הִי or חִי, take *Fixed metheg* with the preceding letter: thus לְהִיּוֹת, וְחִיָּה "and live thou" (Gen. xx. 7), so יִחְיֶה (Gen. i. 29), וְיִחְיֶהָ (Deut. xxvii. 9), וְיִחְיֶה "and be thou" (Gen. xii. 12), וְיִחְיֶה "and live ye" (xlii. 18).

8. (α) Two *Fixed methes* may be placed on a word without any intervening vowel, as וְאֶבְרָכָה (Gen. xii. 3), וְלִהְיֶה (Deut. xxvi. 19).

(β) A *Fixed metheg* may be placed immediately before an *Ordinary metheg*, as וְהִקְמֵתִי, לְאַרְנֵיהֶם.

9. (α) An *Ordinary metheg* may precede a *Fixed metheg*, if at least one syllable intervene, thus וְאֶשְׁתַּחֲוֶה.

(β) If no syllable intervene the *Ordinary metheg* is omitted, thus הָאֲכָלִים (not *hà'c'ál'm*), יַאֲמֵנוּ *yē'ām'nū* (not *yē'ām'nū*). Similarly הָאֲחֵרִים (Nah. iii. 19), הָאֲחֵרָה (Zech. xi. 14), הָאֲחֵרִין (xiv. 8),

לֹא־יְהִיָּה (ver. 6) with no *Ordinary* metheg with the first syllable, because the next syllable has *Fixed* metheg.

N.B. *Light* metheg (*Ordinary*, or *Fixed*) may sometimes become a *conjunctive* accent. Hence the syllable which bears a *light* metheg may be called the *semi-tone-syllable*. This change may take place if the word bearing the *metheg* has a *disjunctive* accent, and be immediately preceded by a word with a *disjunctive* accent. E.g. וְהָאָדָם (Gen. iv. 1), comp. Zech. i. 1, 6, 7, vii. 6, 14, xii. 6, 10, xiv. 2, 21, Hos. xi. 6, Joel i. 17, ii. 2, Obad. 20, Jon. i. 4, &c.

Some of the effects to this *semi-tonic* value of *Light* metheg will be seen by a reference to B. 2. (β) and 3*, and III. B. 5.

B.

HEAVY METHEG.

1. *Heavy* metheg stands with the Article הַ (or the prefixes בְּ, כְּ, לְ), when it stands before a consonant with *sh'va* from which the *dagesh forte* has been omitted: e.g. הַמִּיִּלֶּדֶת (Gen. xxxviii. 28): and that even before a *Fixed* metheg, as הַמִּשְׁרָתִים (Mic. iii. 9), (1 Chr. xxvii. 1).

EXCEPTIONS. (α) When the said initial consonant of the word is י', then *metheg* does *not* stand with the הַ of the deft. art., as הַיְאוּרִים (Ex. viii. 1).

(β) Nor on the syllable immediately before the tone, as הַמֶּעֶט (Numb. xxxv. 8).

(γ) Immediately after *ordinary* metheg, *heavy* metheg cannot stand, e.g. בְּאֶדְמֶשֶׁנֶּ (2 Kings ix. 11 in correct copies), where הַ has no *heavy* metheg because it is immediately preceded by the *ordinary* metheg, which stands in accordance with A. i. 2. (α).

2. *Heavy* metheg is placed, as a rule, with הַ interrogative (when pointed with full *pathach*). It is (in the prose books) usually to the

right, instead of the left of the vowel (chiefly for the purpose of distinguishing the interrogative *he* from the definite article). Thus **הַמֶּנֶפֶה** (Gen. xviii. 17), **הַאֵלֶךְ** (Ex. ii. 7).

EXCEPTIONS. This *metheg* is not placed (α) when the letter after the ה is י, e.g. **הַיְדַעְתֶּם** (Gen. xxix. 5).

(β) Nor on the syllable immediately preceding the *tone*, or the *semi-tone* (see A. II. 9, N.B.), e.g. **הַלְעוּלָמִים** (Gen. xviii. 24), **הַאֵף** (Gen. xviii. 24), (Ps. lxxvii. 8).

N.B. In **הָאֵת** (Gen. xlii. 16) the *metheg* is of course *Fixed metheg* (A. 6).

(γ) Nor if a *dagesh* be put in the letter which follows ה, as **הַכְצַעְקָתָה** (Gen. xviii. 21), **הַיִּיטֵב** (Lev. x. 19); comp. Numb. xiii. 19, 20, Is. xxvii. 7, Job xxiii. 5; or, as it is sometimes, even in ה, as **הַרְאִיתָם** (1 Sam. x. 24, 2 Kings vi. 32).

3—4. CASES DEPENDENT ON THE PRESENCE OF A DISJUNCTIVE ACCENT.

3. If a word have a *disjunctive accent*, and the *tone-syllable* begin with a consonant bearing *moving sh'va*, and the *third* syllable from the tone contain α , ϵ , γ , ι or η "and" followed by a consonant with *sh'va*, expressed or understood (see Excurs. I. 1 and 4. β), then this vowel third from the tone will take *Heavy metheg*: e.g. **וַיִּשְׁמְעוּ** (Gen. iii. 8), **עַל־מַחֲבֹת** (Lev. vi. 14).

EXCEPTION. If the pre-tonic syllable have a long vowel with *Fixed metheg* (according to A. 4. α (1), or β (1)), and is *not* followed by a consonant with a *compound sh'va*, then the said short third vowel from the tone does not take *metheg*; e.g. **מִשְׁכְּבָהּ** (Ex. vii. 28), **וַיֹּאמְרוּ** (Gen. xi. 3), **לְרִצּוֹנְכֶם** (Lev. xix. 5).

If this long vowel be δ , then even when it is followed by a consonant with *compound sh'va*, the said third vowel from the tone does not take *metheg*, as **הַשְּׂאֵבֶת** (Gen. xxiv. 11), **עַד־בְּאֵר** (xix. 22).

But if, in this last case, the compound *sh'va* be under the first of two like consonants, then the original rule holds good, as

וִיתַפְּצִצוּ (Hab. iii. 6).

3^a. Since the *Light* metheg has a certain accent value (see A. 9, N.B.), if the word have a *disjunctive* accent, and the third syllable from the one bearing *light* metheg conform with all the above conditions, it will take *Heavy* metheg, e.g. : מִמָּחֹשְׁבוֹתֵיכֶם (Is. lv. 9). Comp. Ps. xviii. 45, 2 Kings v. 18.

N.B. Of course *all* the conditions must be fulfilled or the *metheg* will not be placed in the case of 3 and 3^a. Thus, if the word have a *conjunctive* accent, or if the tone (or semi-tone) syllable do *not* begin with a *moving sh'va*, or if the third syllable therefrom do *not* contain *ā*, *ē*, *ī*, *ū*, or *u* "and," the *Heavy* metheg is not placed.

4. If a word with a *disjunctive* accent, have in the pre-tonic syllable *ā* or *ē*, and the third syllable before the tone-syllable have *ē*, *ī*, *ū*, or *ı* "and" followed by *sh'va* expressed or understood, this last mentioned syllable will take *Heavy* metheg : e.g. הַמִּתְרַפֶּכֶת (Gen. iii. 24), קִדְמַת־עֵדֶן (iv. 16), וְנִשְׁמַת־מִי (Job xxvi. 4), מִשְׁנֵה־כֶּסֶף (Gen. xliii. 15), אִשְׁרֵי־כִנְעָנִים (Is. xlv. 14), אִשְׁרֵי־כִנְעָנִים (Obad. ver. 20). See further under C. 3.

N.B. As in 3 and 3^a, all three conditions must be simultaneously observed or the *Heavy metheg* will not be placed.

EXCEPTION. Although *migrā'-qādash* has *ā*, not *ā*, in the pre-tonic syllable, it always takes *Heavy* metheg, when accentuated with *Pashtā*, e.g. מִקְרָא־קֹדֶשׁ (Lev. xxiii. 21, 27).

4^a. If, in words which would otherwise come under rules 3 or 4, the syllable fourth from the tone-syllable take *Ordinary Light* metheg (in accordance with A. 2. a) then the *Heavy* metheg is dropped from the following syllable, e.g. וְאִשְׁתִּיהוּ (Gen. xxiv. 48), וְאִתְּאִכְלָה (Neh. i. 4), וְאִתְּחַנֵּן (Deut. iii. 23).

5. With a *disjunctive* accent the words זרעכם זרעך take *heavy* metheg under the ׀, e.g. זרעך (Gen. iii. 15), זרעכם (Lev. xxvi. 16).—But not with a *conjunctive* accent, e.g. זרעך (Gen. xvii. 9). Or if the word have such a prefix as will take *Heavy* metheg (according to rule 3) then the ׀ takes none, e.g. את-זרעך (xxvi. 4).

6. The word ויהי if accentuated with *Pashtā*, or if joined to the next word by *maqquph*, or ויהי if joined to the next word by *maqquph*, takes *Heavy* metheg under the ׀, thus ויהי (Gen. iv. 8), ויהילו (xii. 15), ויהי-נשת (v. 6).

7. (a) If the Imperf. singl. Qal of a regular verb be joined to the next word by *maqquph*, and the *ō* of the last syllable be changed into *o*, then the first syllable of the Imperf. takes *Heavy* metheg, as יקטל-עני (Job xxiv. 14); comp. Is. xlii. 1, Ps. cxxi. 8, Prov. iv. 4, Job iii. 5, Zech. ix. 2, 3. But the rule is not always observed, e.g. Gen. iii. 16, iv. 7, xli. 12 (ed. Baer).

(β) The rule holds good also with the Infin., with prefix ל, as לשבר-אכל (Gen. xliii. 22); but neither is it consistently observed in this case, comp. Joel ii. 17.

(γ) When the long *ō* is retained, it takes, of course, *Fixed* metheg (A. 5) and there is no *Heavy* metheg, as תדרך-זית (Mic. vi. 15). [N.B. The *metheg* of : תשתה-יין of that verse is in accordance with B. 4.]

NOTE. A few words take an anomalous *metheg*, e.g. *ūlyishmā'ēl* (Gen. xvii. 20), *mīn-haṣṣādēh* (xxx. 16), *'āl-hammizbē'ch* (Ex. xxix. 21), *ēth-yiṣrā'ēl* (Numb. xxi. 23), *ēth-hā'āy* (Josh. x. 1), *ēl-haṣṣādēh* (2 Kings iv. 39), *mīccol-hamm'qōmōth* (Ezr. i. 4), *umīgda'ltm* (2 Chron. xiv. 6), all accentuated with *Zarqā*; comp. *mīn-haggōyīm* (Ps. cvi. 47) with *'ōlehv'yōrēd* (Baer).

HEAVY METHEG WITH SH^{VA}.

8. If a word begin with a consonant bearing *simple sh'va*, and be accentuated with *Gershayim* (*), or *Pazer* (°), without a conjunctive accent immediately preceding, and there be at least two vowels between the ׀ and the tone-syllable, then, if the first syllable have not already

Ordinary light *metheg* the ך will take *Heavy metheg*, e.g. וְאֵת־פִּתְרֵי־ם (Gen. x. 14), כָּל־הַדְּבָרִים (Deut. ix. 10).

But in Jer. xxxv. 1 the *v* of *v'col-chēlō* does not take *Heavy metheg*, because the preceding word is accentuated with *munach*, comp. Ezek. xx. 40.

And the *v* of *v'āmartā* (Ezek. xvi. 3) does not take *Heavy metheg*, because the 'ā has already *ordinary metheg*.

9. This *sh'va-ga'yā*¹ also stands on words beginning with a consonant with *simple sh'va*, (a) when accentuated with *Dargā* (־) as duplicate conjunctive before *R'bi* (־) as שְׁלָמִים הֵם אֲתָנוּ (Gen. xxxiv. 21); (β) with *Qadmā* (־) as duplicate conjunctive before *Pashtā* (־) or *T'bir* (־) as וְחַלֵּת מִצָּה אַחַת (Numb. vi. 19), וְחַלֵּת לֶחֶם שֶׁמֶן (Ex. xxix. 23); (γ) with *Mūnāch* (־) as triplicate conjunctive before *T'lishā g'dōlāh* (־ on the first letter), or *T'lishā q'tānnāh* (־ on the last letter) e.g. בְּהִנִּיחַ יי אֱלֹהֶיךָ לךְ (Deut. xxv. 19), וְקִרְאת בַּמִּגְלָה אֲשֶׁר־כָּתַבְתָּ מִפִּי (Jer. xxxvi. 6).

N.B. In all these cases given in 9 there must be at least *one* vowel between the *sh'va* and the tone-syllable: also the syllable beginning with the consonant with *sh'va* must not carry the *Ordinary Light-metheg*, or the *sh'va-ga'yā* will fall away, e.g. Deut. xxiv. 9; but the *Fixed Light-metheg* does not prevent the presence of *sh'va-ga'yā*, e.g. Numb. iv. 14.

C.

ORTHOPHONIC METHEG.

1. (a) If a word, accentuated with a *conjunctive accent*, end in *pathach* 'Ayin and be *mil'el*, or end in 'Ayin with *furtive-pathach* and be *mil'ra*, and the following syllable be accentuated, then the final ך takes *orthophonic metheg*, to prevent its being slurred over in pronunciation: as יִלַּע קִרְיָשׁ (Prov. xx. 25), לִשְׁמַע לִי (Lev. xxvi. 21).

(β) Or, if a word ending in *pathach* 'Ayin be joined by *maqgeph* to a word beginning with 'Ayin, as תִּשְׁע־עֶשְׂרֵה (Gen. xi. 25).

¹ There are several additional rules for placing *sh'va-ga'yā* in the books of Job, Proverbs and Psalms (in which the

system of accentuation is different); but they need not be mentioned here.

2. If a word, accented with a conjunctive accent, end in (α) *pathach* and a *guttural*, or (β) *pathach* and *rēsh*, or (γ) in *āh*, and be *mil'el*; or (δ) end in a *guttural* with *furtive pathach* and be *mil'ra*; then, if the second word begins with a *similar* (not necessarily a *like*) letter, the final letter of the first word will take *orthophonic metheg*: as (α) נָבַח הַשְׁלָמִים (Lev. iv. 26), (β) צָרַר רוּחַ (Hos. iv. 19), (γ) פָּדְנָה אָרָם (Gen. xxviii. 2), (δ) נִבְיַע הַכֶּסֶף (xliv. 2).

3. If a word ending in a *guttural* preceded by *pathach* be joined by *maqeph* to the next word in such a way as to come under Rule B. 4, then in addition to the *Heavy metheg*, the *guttural* will take *orthophonic metheg*: as נִקְחָהּ לָנוּ (Gen. xxxiv. 16), נִשְׁבַּעְתִּי (xxiv. 7).

4. *Orthophonic metheg* is sometimes used with a *pre-tonic short vowel*, to ensure the *sh'va*, which follows, being read *moving* either (α) regularly, or (β) irregularly, or (γ) in a pronunciation altogether anomalous; e.g. (α) אֲשֵׁרִי (in some Codd. even אִשְׁרִי) *āsh'ré*, סִבְחֵי *sibh'cé* (Is. x. 34), עֲרֵבֹת *arbhóth* (Numb. xxxi. 12), חֲרֵבוֹת *chàrbhóth* (Josh. v. 2), מִשְׁכָּנוֹ *mish'cá* (Ex. xii. 21), חֲסָדַי *chàs'dhé*, דָּרְכָי *dàr'ché* (Is. lxiii. 7, Jer. xii. 16), אֲרֵבָאֵל *arbhél* (Hos. x. 14), וַיִּתְּלֶנּוּ *vayyith-yà-dhú* (Numb. i. 18), רִדְפוּ *ridh'phú* (Ps. lxxi. 11).—(β) עֲלֹן *al'ván* (Gen. xxxvi. 23), עֲלֹה *al'vāh* (ver. 40), הִשְׁחִיתִי *hish'chitū*, הִתְעִיבוּ *hit'h'bhū* (Ps. xiv. 1), הִרְחִיק *hìr'chítq* (cii. 2), אֲבָחַר *èb'chár* (Job xxix. 25, cp. Ps. lxv. 5, lxviii. 24, Prov. xxx. 17, Job xxxix. 18), תִּדְרֹשׁ *tadh'shé* (Gen. i. 11) [שִׁבְמָה *Sibh'māh*, Numb. xxxii. 38, Is. xvi. 8, 9: this word ought, perhaps, rather to come under the rule A. 4, a. 2], לִשְׁכֹּת *lish'cōth*.—(γ) שְׂרִשׁוֹת *shār'shóth* (Ex. xxviii. 22) for שְׂרִשֹּׁת (ver. 14), סִלְכָה *Sàl'cāh* (Deut. iii. 10), פָּדַר *càdh'cōdh* (Is. liv. 12).

NOTE.—In the instances given under (β) the *metheg* seems to perform the duty of the so-called *dagesh dirimens*, as in הִצְפִּינוּ *haçç'phínō*, or *haç'phínō* (Ex. ii. 3), מִקְדָּשׁ *miq'q'dāsh*, or *miq'dāsh* (xv. 17). It would be perhaps better to call it *heterophonic metheg*.

EXCURSUS III.

DAGESH IN THE FIRST LETTER OF A WORD.

A.

B^oGaDC^oPhaTh Letters.

1. If a word beginning with a *B^oGaDC^oPhaTh* letter be preceded by a word ending in a non-quiet consonant, the *B^oGaDC^oPhaTh* letter takes *dagesh lene*, as עֵץ פֶּרִי.

EXCEPTIONS. To this rule there are only *three* exceptions, viz.

אֲדֹנָי (Ps. lxxviii. 18), where, perhaps, the word is exceptionally pronounced *Adon^odi*, instead of *Adon^ody*; קֹרְתָו (Is. xxxiv. 11) where the word is, perhaps, pronounced *qau* (cow), not *qav*; and שָׁלוֹ בָהּ (Ezek. xxiii. 42) where the word is, perhaps, pronounced *shāleu* not *shālēv*.

2. But if a word beginning with a *B^oGaDC^oPhaTh* letter be preceded by a word ending in a long vowel, or quiet letter, and bearing a conjunctive accent, the *B^oGaDC^oPhaTh* letter is *r^ophūyāh* (without *dagesh*), thus (Hos. ii. 5) וְשִׁמְתִּיהָ בְּמִדְבָּר, (iv. 4) כְּמִרְיָבִי לְהָן.

EXCEPTIONS. If the second word begin with בָּב, בֶּב, בִּב, בִּב, or בֶּב, the ב or ב takes *dagesh lene*, as (Jud. i. 14) וַיְהִי בְּבוֹאָהּ, comp. Gen. xli. 27, Is. lix. 21, Josh. viii. 24.

But if the first of these letters have a full vowel, rule 2 still holds good, thus כְּהִנֵּי בְּמוֹת (1 Kings xiii. 33).

N.B. Rule A. 2 gives way before B. 4 (α), except in the cases of the *prefixes* ב and כ; it also yields to B. 4 (β), and B. 4 (γ).
EXCEPTIONS.

3. (α) Also if such a word be preceded by a word ending in a long vowel, or quiet letter, and bearing a *disjunctive* accent, the initial

*B*GaDC*PhaTh* letter still takes *dagesh lene*, as וַאֲתָה תִּשׁוּפְנִי (Gen. iii. 15).

(β) Or if the accent be *conjunctive*, but *P'siq* be placed between the two words, as גַּת־וְיָרְדֵּי (Amos vi. 2, cf. viii. 9, &c.).

B.

Dagesh Conjunctionis.

1. If a word ending in ה־ be joined by *maqeph* to a word accented on the first syllable, the first letter of the latter word takes *dagesh conjunctionis*, as (Hos. vi. 4) אֶעֱשֶׂה־לָּךְ, (viii. 7) יַעֲשֶׂה־לָּמַח, (2 Sam. vii. 13) יִבְנֶה־בַּיִת, (Prov. xv. 1) מַעֲנֶה־רֶךְ.

2. When וְ or מ־ is prefixed to a word by *maqeph*, the first letter of the word takes *dagesh conjunctionis*, wherever the accent may fall, as מֶה־זֹּאת (Gen. xii. 18), מֶה־נֹּרָא (xxviii. 16), וְהֶמְזִיחַ (1 Chr. xxii. 1).

3. If a word end in ה־..., and its last syllable begin with a consonant bearing *moving sh'va* and it be joined by *maqeph* to a word accented on the first syllable, the first letter of the second word takes *dagesh conjunctionis*, as אוֹפֶחֶה־לָּךְ (Jon. ii. 10), סֹאֲה־פֶלֶת (2 Kings vii. 1), שְׁלַח־הֵלֹךְ (Ezek. xvii. 6).

N.B. But if the last syllable do not begin with a consonant bearing *moving sh'va*, there is no *dagesh conjunctionis*, e.g. וּפָנָה־

רָרָךְ (Mal. iii. 1), נִגְדָה־נָא (Ps. cxvi. 18). Neither is there after an Infin. or Impert. Qal with final *he*, e.g. וְלִדְבָקָה־בּוֹ (Deut. xi. 22), שִׁמְעָה־לִּי (Job xxxii. 10).

4. The first letter of a word accented on the first syllable takes *dagesh conjunctionis* under the following conditions:

(a) If it be preceded by a word ending in ׀, ה־ or ה־, accented with a *conjunctive* accent on the *penultimate*, provided the penultimate be the *proper tone-syllable* of the word, as עֲשִׂיתָ זֹאת

(Gen. iii. 14), בְּאֶרֶה שְׁבַע (xlvi. 1), לְמַעַלְהָ הָאֵשׁ (Ezr. ix. 6), אֶלֶּה לָךְ (Gen. xxxiii. 5), וְשִׁמְתָּ שְׁמוֹ (Neh. ix. 7).

EXCEPTIONS. The prefixes בּוֹכַל with simple *sh'va* do not take this *dagesh*, e.g. יִדְעֶתִּיךָ בְּשֵׁם (Ex. xxxiii. 12), נְהִיִּיתָ לָעַם (Deut. xxvii. 9).

But לָךְ always takes this *dagesh*, thus חֲלִילָה לָךְ (Gen. xviii. 25); and after the analogy of *l'ca* we have in Ps. xix. 3 וְלִילָה לְלִילָה.

(β) If the accent of the former word be *drawn back* to the penultimate, which would otherwise have had *Fixed metheg* (in accordance with Excurs. II. A. 4), as יִלְדָּה בֵּן (Gen. xix. 38), נִירְשָׁה לָנוּ (Ps. lxxxiii. 13).

(γ) But if the accent thus drawn back be on a syllable which could not take *metheg*, no *dagesh conjunctionis* is used, as שָׂרָה מֵוֹב (Ezek. xvii. 8), חָרָה לָךְ (Gen. iv. 6).

EXCEPTIONS. Imperfects and Participles of verbs quiescent לָה are an exception to (γ), thus וּמִזֹּרֶה יִשְׁקֶךָ (Hab. ii. 18), יִנָּקֶה דָּע (Prov. xi. 21), עֲשֶׂה פְּרִי (Gen. i. 11).

(δ) If it be joined by *maqeph* to a preceding word ending in ה־ or ה־ with *metheg* on the preceding syllable (in accordance with Excurs. II. A. 1, NOTE) as יִלְדָּה-לוֹ (Gen. xxi. 3), קָבַה-לִּי (Numb. xx. 11), בֹּנֶה-בֵּית (2 Chron. ii. 3), עֲשֶׂה-פְּרִי (Gen. i. 12).

5. Rule 4 (a) holds good when the second word has not the *tone*, but merely the *semi-tone* (see Excurs. II. A. 9, N.B.) on the first syllable, as אֶלֶּה יַעֲקֹב, וְעִשְׂתָּ פְּרִתִּי (Ex. xxvii. 3), שְׁמָה קָבְרִי (Gen. xxix. 31), (Is. xlv. 21).

EXCEPTION. But a *BGaDCPhaTh* letter does not take *dagesh* in these circumstances, thus אֶלֶּה תּוֹלְדוֹת (Gen. ii. 4), לָמָּה

תַּעֲמֹד (xxiv. 31), פַּעֲלֶיךָ בַּיּוֹמֵהֶם (Ps. xlv. 2). [Except two, כִּמְכָה בְּאֵלָם (Ex. xv. 11), וַיִּשְׁמַר הָאֱלֹהִים (Job viii. 29).]

N.B. From the foregoing rules it will be understood that if the latter of two words have neither the tone nor semi-tone on the first syllable, or if the former end in any open syllable except *ā*, *āh*, or *eh*, then the *dagesh conjunctionis* is not used, e.g. בִּרְכָה בְּרִיךְ (Numb. xxiii. 11), עֲשֵׂה פֶלֶא (Ezek. xv. 11), שִׁירוֹ לִי (ver. 21), עֲשִׂיתִי כֵן (Neh. v. 15).

6. But, if the first word be *mil'el* and end in *ū*, and the next word begin with a *sibilant* or *liquid*, and an *accentuated syllable*, *dagesh conjunctionis* is used, as קָוְמוֹ צִאוּ (Gen. xix. 14), וַיִּחַלּוּ מַעַם (Hos. viii. 10). Also לֹא and לֵא take *dagesh* after וַיֹּאמְרוּ in Gen. xix. 2, Judg. xviii. 19, 1 Sam. viii. 19, Esth. vi. 13.

Delitzsch¹ gives 17 exceptions to the above rules, confirmed by the *Massóreth*, viz. Ex. xv. 1, 21, xv. 11, 13, 16, Deut. xxxii. 6, 15, Is. liv. 12, Jer. xx. 9, Ps. lxxvii. 16, xciv. 12, cxviii. 5, 18, Job v. 27, Dan. iii. 2, 3, v. 11.

C.

Orthophonic Dagesh.

1. When a word ending with a liquid, is joined by *maqeph* or a conjunctive accent to a word beginning with the same liquid, the initial liquid of the latter word should take *orthophonic dagesh*, as אֶם-מָחוּם (Gen. xiv. 23), עַל-לֵב (xxxiv. 3), בֵּן-נֹן (Ex. xxxiii. 11), וְנִעְלָם מִמֶּנּוּ (Lev. v. 2), וְהִיבֵל לִבְבֹל (Ezr. vi. 5).

2. (α) When לֹא לֵא come together (as Gen. xxxviii. 9, Hab. i. 6, ii. 6, Prov. xxv. 17), or לֵא לֹא (as Deut. xxxii. 5), לֵא takes *dagesh*.

(β) Whenever לֵא is preceded by the word מִשָּׁה with a conjunctive accent, the לֵא takes *dagesh* (e.g. Ex. vi. 10, 29, xiii. 1, xiv. 1).

¹ This Excursus is (with a few modifications) merely an epitome of Delitzsch's *gessatione*, in his Preface to Baer's edition of the Text of Proverbs. *De primarum vocabulorum literarum da-*

EXCURSUS IV.

SOME OF THE USES OF SIMAN RAPHEH.

Siman raphel (a small horizontal line placed over a letter to show that it has no *dagesh*) is abundantly used in some MSS. and Edd., and in others hardly at all. In none is it used uniformly.

1. It is used to indicate the intentional omission of a grammatical DAGESH FORTE, (a) after the *def. art.* as הַיָּקוֹם (Gen. vii. 4)—but Baer omits it in ver. 23—to show that the *yūḏ* is not dageshed as it is in הַיְעוּצָה (Is. xiv. 26): so too frequently with מֶ, as הַמַּעֲשֵׂקָה (Is. xxiii. 12), לַמֶּנִּי (Is. lxv. 11).—(β) After *he* interrog. as הֲזֹכְחִים (Amos v. 25).—(γ) After *min* as מִקְצֶה (Gen. xlvii. 21), comp. vi. 16, xxv. 23.—(δ) In the middle of Pi'elistic (or dageshed) forms, as וַיִּקְנְאוּ (Gen. xxvi. 14), עֲזָרִים (Is. xlii. 16), so בִּקְשׁוּ (Hos. vii. 10), but וּבִקְשׁוּ (v. 15), הַמִּקְלָלוֹת from *maqḡel*, but on the contrary מִמִּסְאֵן (Jon. iii. 6), comp. Is. xiv. 10, &c., from *cissē*.—(ε) With other dageshed forms such as וַאֲקַחְהָ (Gen. xviii. 5), וַיִּחַקֵּן (Job xix. 24), הִתְחַצֵּן (Is. xxii. 10); תִּאֲמַנְהָ for *tē'āmān-nāh* (Is. lx. 4), וּמִשָּׂאתָ (Amos v. 11), and וַיִּשְׂאֵן (Jon. i. 15).—(ζ) To avoid the doubling of a letter before an anomalous *dagesh lenē* as מִשְׁתִּים (Jon. iv. 11), comp. Zech. iv. 12.—(η) To show, in cases where a quiescent *yūḏ* or *aleph* is omitted after *segōl*, that the following letter is not to be doubled, as תִּכְלֹנָה (Job xvii. 5), comp. Mic. iii. 12, Zech. i. 17, v. 9.—(θ) To mark the omission of the *dagesh forte* in the objective suffix *écā*, as יוֹרְדָּה (Is. xxxviii. 19), comp. lviii. 8, Job v. 19, Obad. ver. 3, Prov. iii. 3, xxix. 17.

2. *Siman Rapheh* is also used : (a) to mark the *anomalous* omission of DAGESH LENE after a *quiescent* sh^{va}, as יִפְנֶשֶׁךְ (Gen. xxxii. 18), יִרְכָּתוֹ (xlvi. 13), יִקְבֹּךְ yiq-bhécā (Deut. xv. 4), but xvi. 13 without the *siman rapheh*, and so too בִּגְדוֹ big-dhō (Hag. ii. 12, Prov. xx. 16), but נִגְדָה־נָא neg-dhāh-nā (Ps. cxvi. 18), where the omission of *dagesh conjunct* in the *nūn* shows that in such cases the sh^{va} is *quiescent* (see III. B. 3, N.B.), מִרְבָּדִים mar-bhaddīm (Prov. vii. 16, xxxi. 22).—(β) Or after a *moving* sh^{va} as סִרְגָּון, see also examples in II. C. 4.—(γ) To emphasize the correct omission of a *dagesh lene*, as חֲסִדִי (Is. lv. 3), as contrasted with the anomalous חֶסְדִי (which in our present texts is found in Lam. iii. 22, 2 Chron. vi. 42), comp. Gen. xix. 33, Ps. xviii. 13, xlv. 9, lxxvi. 4, יִלְדֶתָהּ (ex. 3), בְּנִפְלֹ (Job iv. 13), קִשְׁתֹּתָיו (Is. v. 28), qash'thōthāw (see close of Excurs. II.), not qashtōthāw, תִּשְׁנֶשְׁנִי (xvii. 11).

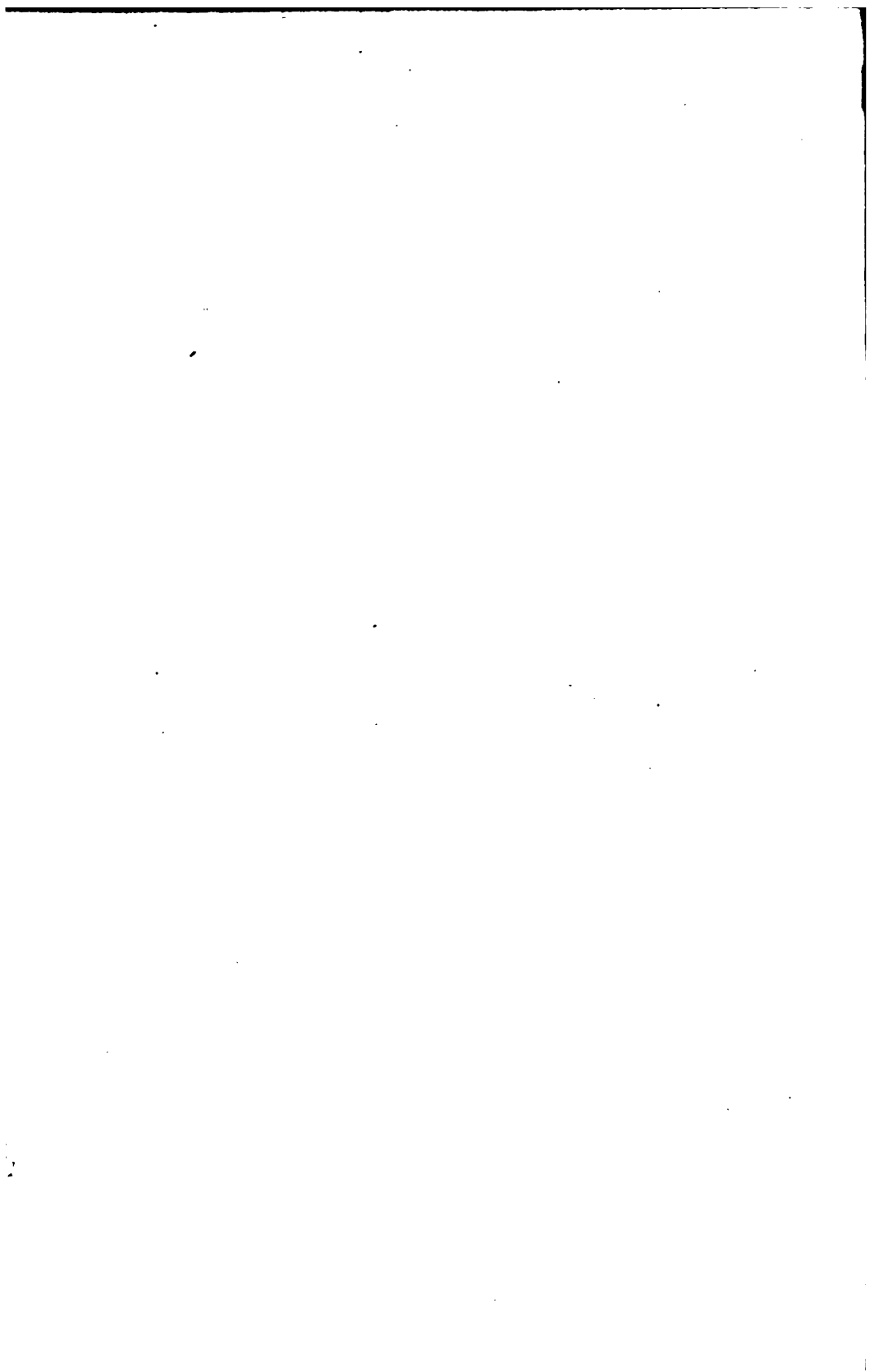
3. *Siman Rapheh* is often used (a) to show that the letter after *shūrūq* written *defective* (ֿ) is not to be doubled, as אֱלִי (Gen. xxiv. 39), בַּעֲלָתָ (xx. 3), עֲנֹתָ (xviii. 16), מִצֶּקֶ (Job xi. 15); comp. Is. xv. 4, xlix. 20, Mic. iv. 3, Zech. i. 13, Gen. xxxi. 26, &c.; מְרִשְׁתִּי (Is. xxi. 10), חֲשִׁים (Gen. xlvi. 22), and so often to distinguish between roots of the form of קוּם and סַבֵּב; such is the case also in שָׁמוֹ (Ps. xlv. 11), מִטָּה (lx. 4). Or, to prevent the doubling of a letter after *chīrīq* written *defective*, as מְעַפִּיהָ (Is. xvii. 6), הַחֲמִשִּׁי (Zech. vii. 3). (β) To distinguish between conjugations, as וַיֵּמַח (Gen. vii. 23) to show that it is Qal, not Niphal, קִבְּצוּ (Joel ii. 16), שְׁלַחוּ (Gen. xlii. 16), חִזְקוּ (Is. xxxv. 4) as being Impert. Qal, not Perf. Pi'el. (γ) To distinguish between like words, e.g. אָנָה not Perf. Pi'el. (γ) To distinguish between like words, e.g. אָנָה “whither” (Zech. xvi. 8) and even אָנָה (Ps. cxxxix. 7) as differ-

ing from אָנָא, "I pray"; between לִמָּה *mil'ra*, and לִמֵּל *mil'el* "why"; to distinguish בָּחֲנִי (Ps. xxvi. 2) as being from Rt. *bāchán*, and not the infin. of *chānán*; the subst. אֲמָצִיָּה *āmāḏāh* (Zech. xii. 5) from the Imperative Pi'el; מִלָּל (Job xv. 29) to show that מ is not the *prep.* מִן; יִתְּנוּ (Hos. viii. 10) to show that the root is not *nāthán*. (8) To prevent the involuntary doubling of a consonant after an *accentuated short* vowel, as חֲתַתִּי (Job vii. 14); Zech. xiii. 5, Ps. xxx. 4, xxxi. 9, cxxxix. 1, Job ix. 19, xli. 3; יִגְשׁוּ (ver. 8), עֲשֹׂךְ (Is. li. 13), קִרְבָּנָה (Gen. xli. 21); תּוֹרֶךְ "thy dove" (Ps. lxxiv. 19) as distinguished from תּוֹרֵךְ "she will teach thee"; or even after a *long* vowel as וְאִתָּנָה (xxx. 6).—In Gen. i. 6 לָמִים to show that the *qāmāḥ* is merely euphonic.

4. *Siman Rapheh* is also used with *final hē*, (α) to show that though soft it is equivalent to ה as עֲוֹנָה בָּה (Numb. xv. 31); (β) to show that the *hē* is really quiescent (and not equivalent to ה) Zech. iv. 7, or to show that it is equivalent to א, Zech. ix. 8. Comp. Is. xviii. 5, xxi. 3, xxii. 17, 18, xxx. 32, lxv. 18, Job xxxi. 22, xxxix. 13, Hos. ii. 13, ix. 10, Amos i. 11, Hab. iii. 11, Zeph. ii. 14, Prov. xii. 28, xxi. 22, &c.

5. To indicate that the *initial* letter of a word is purposely without *dagesh*, and that the rules given in Excurs. III. have not been overlooked.

From the foregoing examples it will be seen that (as in the case of *metheg*, and the sign for *qamaḥ*) the utility of *Siman rapheh* is much impaired by its being used for diametrically opposite purposes.



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